فیضانِ اعلیٰ حضرت رحمۃ اللہ تعالیٰ علیہ

Mutafariq Masail Ka Majmu'a

Masa'il e Shariat

MUHAMMADI - SUNNI - HANAFI – BAREILVI

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Sardar ul AMBIYA ke bad
Un Ulama E Haq Ahle Sunnat Ki Nazr Jinke
Kalam Ki Roshni Kal Qiyamat Me Shaheedon Ke Khoon Se Toli Jaani Hai Bil Khusus,
AlaHazrat Imam Ahmad Raza, Maula e Room Shaikh Jalaluddin Rumi,
Shaikh E Kamil Ameer E Ahle Sunnat Allamah Ilyas Attar Qadri Razavi Ziai,
Aur Mere Ahle Khana, Jinke Karam aur Duaon Ke Bagair Ye Mumkin Nahi Tha
"Kaise Aaqao ka banda hun 'Raza'

بسم الله الرحمن الرحيم
الصلوة والسلام عليك يا رسول الله

Is Kitab Key Baz Masail Me Muftian e Ahle Sunnat Aur Sunni Darul Ifta Se Madad Hasil Ki Gai Hai, or Askar Istifada Deegar Sunni Fatawa Se Liya Gaya, Khususan FATAWA RAZAWIYYA se,

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Kitab 2 bar 2 insano ke zariye se proofreading kara di gai hai, magar insano se khata mumkin hai, bil farz agar kahin spelling ki **ghalati** payen, jisse mas'ala badal jata ho to har Ahle Ilm Se **Guzarish** Hai Ki Zarur Phone, SMS, ya E-Mail Se Agah Kare, (Shukriya)

Kitab: -	**Masail e Shariat (Jild-1)**
Musannif: -	*Sayyid Muhammad* ***Sikander Warsi***
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ALLAH SE DUA HAI KI WO APNE HABEEB KE SADQE
ISE AHLE SUNNAT KE LIYE NAFA-BAKHSH KARE,

بسم الله الرحمن الرحيم الحمد لله ربّ العالمين
الصلوۃ والسلام علیک یارسول اللہ (أم بعد)

Muqaddamah

"Pahuncha do meri taraf se agar-che ek hi ayat ho"

"Ghariyan Gini Hain Barso ki Ye Shubh Gari Firi
MAR MAR Key Fir Ye Sil Mere SEENE se Sarki hai",

Waise to duniya e islam me sadi e awwal se hi deen e haq ke rehnumao ne har har mauzu aur har har zarurat ke peshe nazar ummat e muhammadia ko apne kalam se nayab moti bakhshe hi hain, jiska silsila aaj tak chalta chala aa raha hai, or ainda bhi jari o sari rahega, mujhe shayad mehsus nahi hota ki koi aisa maozu ya mauka ho jis par Ulama E Haq ne kalam naa chalaya ho, har ek masale ki tafseer o tafseel me oontho ke oonth bhar diye, magar ye awam ki bad-naseebi hi rahi ki jo aisa khazana hone ke bad bhi is daulat se mehrum rehte hai, halaki aaj bazaro me har zuban me kitabe maujood hain, agar kami hai to unke padhne walo ki, kayunki aaj waqt us tezi ke sath qiyamat ki janib hai ki log har masala ka hal apni zarurat aur asani ke tehet hi chahte hai, or mehnat o mashaqqat karne se shaitan rokta hai,
ye **Group Ahle Sunnat** banane ke bad kuchh waqt tak to ye ehsas bhi nahi tha ki log shayad isse fayeda utha sakte, magar jab isse log alag alag khitte shehr se jure to ehsas hua ki logo me ilm e deen sikhne ka jazba to hai magar wo mehnat se door rehna chahte hai, fir is tarah logo ne is Group me zaruratan chote chote masail puchhne shuru kiye, or ba-sani unko ghar bethe bagair mehnat jawab milte rahe (*us waqt tak masail naql nahi kiye jate the, jisse kafi masail nahi mil sakte*) or fir mere ek kareebi dost Mufti Sahib *(jo ki group me maujood the*) ne suwal par logo se suwal number dalne ki ray di, shuru shuru me mujhe laga ki isse kya fayeda hone wala hai, magar ye shayad ek mufti ki nazar thi, jo qaum ka fayeda mujhse behtar samjhte the, is waqt tak mere zehen me bhi ye bat nahi thi ki in suwalat ko kabhi jama karke kitabi shaql bhi milegi, aur naa hi me iska ahl tha, magar mufti sahib ne is kam me aur meri haq qadam hosla afzai ki aur moka ba moka rehnumai bhi ki, aur dar haqiqat unke hi israf par maine is kam ko anjam diya , aur unke hukm ki tameel ki gai is tarah is Group me suwalat suwal no. ke sath shuru hone lage log apni apni zarurat ke tehet **roze, namaz** wagera ke suwal maloom karte or jawab hasil karte is tarah suwalat ko jama karne ka kam shuru kiya gaya, or aaj 700 Masail Par Mabni Guldasta **Masail e Shariat Jild-1** apke peshe nazar hai,

"irshad e ahibba natiq tha, naa char is raah padha jaana"

*<u>**Aap Is (Jild-1) Me Padh Sakte Hain:-**</u> waise to isme har wo masail hai jo ulama ne apni tasaneef me byan kar diye, magar har kitab jisme zarurat ke zyadatar masail hun jaise **Bahar E Shariat** to awam itni zakheem kitab padhne se parhez karti hai, or baz jo risalo par bas karte hai to wo ek hi mauzo par hota hair, magar aap isme Mutafarriq Masail padhenge jisme Aqaid, Namaz, Taharat, Roze, Zakat, Talaq, Qasam, wagera ke masail ba-hawala maujood hain,
maslan, "warsi Hazrat ka bhensa naa khane par dalail e qahira," english me "momden naam ki haqiqat," or "chehre chhupana wajib hone ka hukm hadis ke khilaf nahi ain hadis ke mutabik hai," sath hi or kuchh aisi hadis or masail jo logon me ghalat byan kiye jaate hai, or aksar log isse waqif nahi hote, maslan- "watn ki mohabbat iman ka hissa hai," is hadis ke mauzo hone par dalail e aqliya or naqliya, aur "bache saf me aa jaye to namaz fasid nahi hoti," jaise secro masail ka jawab isme dalail ke sath naql kiya gaya hai is tarah isme beshumar logo ki ghalatfehmio se mutalliq masail jo logo me aam ho gaye hai, aur log unhe achha samajh kar karte hai aur haqiqatan wo khilaf e shara hote hai aur baz haram, jinka radd kiya gaya hai, or baz **beemarion** aur **hajaton** aur deegar zaruriyat ke mutabiq **Amal wa Wazaif** bhi naql me laye gaye hain, aur aisi hi kai eham baate jo isse pehle shayd apne peshe nazar naa ho.

*<u>**Kitab Roman English Me Kyun ? :-**</u> ye khyal sabhi ke dil me hoga ki akhir **Fiqhi Masail** par mabani kitab magar roman english Me ? iski wajah ye hai ki ye bat kisi se dhaki nahi ki aaj ki nai genration urdu se kam waqif hoti hai or har kitab ko hindi me talashne ki koshish me rehtei hai or urdu kitabo or jawabo ko nazarandaz kar dete hain, iski khas wajah ye hai ki asl kitab me suwal jawab ain wese or usi zuban me naql kiye gaye jo sail ki janib se aye or use post kiye gaye *(magar suwal me ghalat spelling ko zarur durust kiya gaya*) whatsapp ya email par mail karne walo me 95% log urdu nahi jante, agar me sabhi ko jawab urdu me deta to shayd unhe padhne me dushwari hoti fir ilm e deen ki taraf rujhan kam ho jata or is bat ka khyal rakhte huye logo ko unke zuban ki mutabik hi jawab diye gaye or ise aise hi online published kiya gaya taki koi apne suwal ko fir se padhna chahe to no. ke sath padh sake, or hadis e pak me hai "logo se unki aqlo ke mutabik kalam karo". Waise is kitab ki hindi translation jald hi net par aane ki ummid hai, allah tofiq de to urdu me bhi shaya kar di jayegi, magar filhal waqt ki tangi hai,

***Masail E Shariat Ki Khususiat**

* Text **calibari** font rakha gaya jo dikhne me saf nazar aye, aap ise copy bhi kar sakte hai,

* Suwal ko laal, aur jawab ko kale, aur hawalajat ko neele aur ibaraat ko deegar rango me kiya gaya taki har shakhs par suwal jawab, deegar ibaraat wazeh ho jaye,

* Har arabi ibart ke neeche uska tarjuma zarur likha gaya,

* Sabhi suwal usi no. ke mutabiq rakhe gaye hai, jis tarah sail ne puchhe taki agar koi sail bad me apna jawab ya hawal dekhna chahe to usi jawab number par dekh le,

* Suwalat ki fehrist hyperlink ke sath hai taki aap sare suwal ko ek sath bhi padh sake aur zarurat ke jawab dekh sake, aap suwal par ek click se jawab ke page tak jaa sakte hen,

Paishe Nazar Kitab **"Masail Shariat Jild-1"** jiski Nazra E Sani (Mufti) Abu Rayyan Al-Madani Sahib ne ki, Proofreading kaam bahut zimme dari ke sath Meri Hamsheerah ne anjam diya.. Aur Final proofreading Noor Hasan Sahib ne ki. Allah ne chaha to jald hi aap ise **hindi** aur **urdu** me bhi padh sakenge.

(Allah Ta'ala se dua hai ki har padhne aur amal karne wale ko mere haq me bhi dua ki tofiq de, aur is kam me meri hosla afzai karne wale, madad karne wale, raaye dene wale, yaha tak ki is kam se khush hone walo ki, bhi maghfirat kare, aameen)

Talib e DUA e **MAGHFIRAT**

Sayyid Muhamamd Sikander Warsi

Salat o SALAAM

Un Par Durood Jinko Hajar Tak Kare Salaam
Un Par Salaam Jinko Tahiyyat Shajar Ki Hai

Un Par Durood Jinko Kase Be-kasa Kahe
Un Par Salaam Jinko Khabar Be-khabar Ki Hai

Jinno Bashar Salaam Ko Haazir Hai Assalam
Yeh Bargah Maalik E Jinno Bashar Ki Hai

Shamso Qamar Salaam Ko Haazir Hai Assalam
Khubi Unhi Ki Jyot Se Shamso Qamar Ki Hai

Sab Bahro Bar Salaam Ko Hazir Hai Assalam
Tamlik Unhi Ke Naam To Har Bahro Bar Ki Hai

Sango Shajar Salaam Ko Haazir Hai Assalam
Kalme Se Tar Zabaan Darakhto Hajar Ki Hai

Arzo Asar Salaam Ko Hazir Hai Assalam
Malja Ye Baargah Dua O Asar Ki Hai

Shorida Sarr Salaam Ko Hazir Hai Assalam
Raahat unhi Ke Qadmo Me Shorida Sarr Ki Hai

Khasta Jigar Salaam Ko Hazir Hai Assalam
Marham Yahi Ki Khaak To Khasta Jigar Ki Hai

Sab Khushko Tar Salaam Ko Hazir Hai Assalam
Ye Jalwa Gaah Maalike Har Khushko Tar Ki Hai

Ahle Nazar Salaam Ko Hazir Hai Assalam
Ye Gard Hi Surma Sab Ahle Nazar Ki Hai

Farman e Mustafa:-

:-Musalman Ki Niyyat Uske Amal Se Behtar Hai:-

*Bagair achi niyat ke kisi bhi nek amal ka swab nahi milta, isi lye aap is kitab ko padhne se pehle chand niyat kar sakte hai,

*Niyyat dil ke pukhta irade ka naam hai aur munh se kehna behtar hai, aur dil me us kam ko karne ka irada naa ho to niyyat nahi.

* Hamd o salayt se kitab shuru karunga.

* Tasmiah ke sath padhunga,

* Ilm e deen ki tazeem ke liye beth kar hi padhunga

* Kabe ki tarah chehra karke bethunga aur safa seedhe hath se hi paltunga

* Jahan jahan allah ka naam ayega azzawajal, ambiya ke naam par "alaihissalam"

* Buzurgo ke naam ke sath "rehmat ullah aley" wagairah kahunga,

* Masail ko bahut gaur o fiqr ke sath padhunga, aur samjhunga

* Khas khas bate likh lunga, ya apni kitab hai to under line wagera karunga

* Khas aur naye masale ya jo mujhe aaj tak maloom nahi the unhe jaan kar apni aqaid amal ki islah karunga,

* Seekh kar doosro ko batane aur padhne ki targib dilaunga,

* Apne ghar walo dosto ki bhi islah karunga,

* Aur khud bhi amal karne ki koshish karunga.

* Musannif (likhne wale) ke haq me dua e MAGHFIRAT bhi ...

Taqreez Az - Mufti Abu Rayyan Al-Madani

Principal - Jamia tul Madinah Faizan e Siddqui e Akbar, Agra U.P India

بسم اللہ الرحمٰن الرحیم

الحمد للہ عزوجل کچھ عرصہ پہلے زیر مطالعہ کتاب پڑھنے کی سعادت حاصل ہوئی ، یہ کتاب دورِ حاضر کے تقاضوں کے مطابق اور آج کی Generation کے لئے کافی سہل و مفید ہے اس میں حتی المقدور ان مسائل کو یکجا کرنے کی کوشش کی گئی ہے جن سے عموماً واسطہ پڑتا رہتا ہے موصوف جناب سید محمد سکندر وارثی صاحب کی کاوشوں کا ثمرہ و نتیجہ ہے جنہوں نے نوجوان مسلمانوں سے جہالت کے اندھیروں کو دور کرنے کیلئے علم کا ایک چراغ (مسائل شرعیہ) عطا فرمایا ۔ آپ حضرات اس کتاب کے مطالعہ کے بعد خود محسوس کریں گے

" مشک آنست کہ خود ببوید نہ کہ عطار بگوید "

فقیر نے زیر نظر کتابچہ پر ایک طائرانہ نگاہ ڈالی جس میں مولانا موصوف نے اپنے عمدہ اور سہل انداز بیاں کے ذریعہ حاملان اسلام کے دلوں میں حرارت ایمانی کا جذبۂ اصلاح و محبت ڈال کر انہیں اصلاح حال و درستگئ اعمال کی دعوت دی ہے آج قوم مسلم میں جس کی سخت ضرورت ہے خدا کرے ان کی کوشش بار آور اور مقبول ہو اور یہ سعادت مندانہ تحریر انکے لئے ذخیرۂ آخرت ثابت ہو اور نوجوان نسل کی اصلاحِ حال و مآل کے لئے اکسیر ہو ۔

دعا ہے کہ مولانا موصوف کو خداوند قدوس اپنے بے بہا خزانے سے نعمت علم عطا فرمائے اور یہ اسی طرح خدمت خلق کرتے رہیں ۔ نیز اللہ عزوجل ان کی تحریر ، تقریر ، عمل ، علم میں مزید بہتری عطا فرمائے

آمین بجاہ النبی الامین صلی اللہ علیہ وسلم

دعا گو !

ابوریّان المدنی

۱۰ صفر المظفر ۱۴۳۷ ھ

۲۳ نومبر ۲۰۱۵ء دوشنبہ

(Tarjuma) Taqreez Az - Mufti Abu Rayyan Al-Madani

Principal, - Jamia tul Madinah Faizan e Siddqui e Akbar, Agra U.P India

بسم الله الرحمن الرحيم

الحمد لله عز وجل... .. kuchh arsa pehle zere mutal'a kitab padhne ki sa'adat hasil hui, yeh kitab daur e hazir ke taqazon ki mutabiq aur aaj ki Generation ke liye kafi sehel o mufeed hai, isme hattal-maqdoor un masail ko yakja karne ki koshish ki gai jinse amumann wasta parta rehta hai, mausoof janab sayyid muhammad sikander warsi sahib ki kawisho ka samra wa natija hai, jinhone nojawan e musalmanon se jahalat ke andheron ko door karne ke liye ilm ka ek chirag (Masail e Shariat) ata farmaya

Aap Hazrat is kitab ke muta'ale ke bad khud mehsus karenge,

"mushk aa(n)st ki khud, beboyd naa ke attar bagoyed"

Faqeer ne zair e nazar kitabche par ek ta'irana nazar dali, jisme maulana mausoof ne apne umda aur sehel andaz e bay(n) ke zariye hamilan e islam ke dilon me hararat e imani ka jazba e islah o mohabbat daal kar unhe islah o faal wa durustgi e amaal ki dawat di hai, aaj qaum e muslim me jiski sakht zarurat he, khuda kare inki koshish bar-awar aur maqbool ho, aur yeh sa'adat mandana tehreer unke liye zakheera e akhirat sabit ho, aur nojawan e nasal ki islah e hal o maqal ke liye ikseer ho,

Dua hai ki maulana mausoof ko khuda wand quddus apne be-baha khazane se ne'mat e ilm ata farmaye aur ye isi tarah khidmat e khalaq karte rahen, neez الله عز وجل unki tehreer, taqreer, amal, ilm men, mazeed behtree ata farmaye,

آمین بجاه النبی الامین صلی الله علیه واله وسلم

Dua Gow

(Mufti) Abu Rayyan Al-Madani
10 Safar 1437 (Hirji), / 23 November, 2015,

Ilm aur **Ilm** e **Fiqh** ki Ahmiyyat

"Tum Farmao kya BARABAR ho jaynge Janne Wale(alim) aur Anjan(Jahil)"

Ilm e Deen aur isme bhi ilm e fiqh ki ahmiyat kisi zee-aql se nahi chhipi, zere nazar kitab **ilm e fiqh** par hi mushtamil hai to kya hi behtar ho ki ilm e deen sikhne se pehle kuchh iske fawaid or barkat bhi jaan leni chahiye, aur "shehd meetha hone par hi makkhiya uske kareeb aati hain"
farmata he Allah apne Pakiza Quran men, "Allah se uske bando me wahi darte hai jo ilm wale hain"
*__**Ilm e FIQH**__ ki azmat yeh hai ki Allah ne uski tareef farmai, aur ise lafz "**khair**" se tabeer farmaya (Sureh Baqra me irshad hai) *"jisko hikmat di gai use yaqeenan khair e kaseer ata ki gai"* iski tafseer me lafz "**hikmat**" ki tafseer **fiqh** se farmai, ilm e fiqh, **khair kaseer** hai,

Yahi wajeh hai ki Ilm E Fiqh ki tamam uloom se zyada madah ki gai, Kaha gai:
"tamam uloom ke muqable me ilm e fiqh hi sabse behtar ilm hai, kyunki yahi ilm tamam azmateon aur bulandiyon ke liye, waseela wa zariya hai, bila shubah ek muttaqi FAQIH hazar aabid o zahid par fazilat aur bulandi rakhta hai,

(Kuchh Ilm e Deen aur Fiqh par Ahadees e Mubarka aur Aqwal e Auliya)

*Mera jo ummati 40 hadisen yaad karega, wo allah se **Aalim** aur **Faqih** ho kar milega,

*Allah jiske sath khair ka irada farmata hai, use deen me **Faqih** bana deta hai"

*Ilm ek bab seekhna 100 rakat padhne se afzal hai

*(Qaul-Abu darda- : ek masala seekhna mujhe rat bhar ki ibadat se zyada mehboob hai

*(Qaul-Imam shafai-: ilm ki talab nafil namaz se afzal hai,

*Ulama farmate hai ki **KITAB E FIQH** ka muta'ala karna raat ki ibadat se behtar hai,

*Qaul-Imam Muhammad-: insan ko sabse pehle halal haram aur ahkam e shariyyia wa MASAIL E FIQHA ka Ilm hasil karna chahiye, iske muqable me kisi doosre ilm ko ahmiyat nahi deni chahiye,

is mukhtasar tehrir se zahir hai ki ilm e deen seekhne ki kitni zarurat hai, isilye ilm e deen ko farz qarar diya gaya, aur ye bhi ILM E FIQH tamam Uloom ka SARDAR hai, aur dono jahan me sabse zyada nafabakhsh hai,
Allah se affiyat ka suwal hai ki, har us ilm me waqt zaya karne se bachaye jo nafabakhsh nahi آمین بجاہ النبی الامین صلی اللہ علیہ والہ وسلم

Masa'il e Shariat

Jild-1

Total Masa'il- 700

किसी भी सवाल पर Click करें और सीधे उसके जवाब वाले Page पर जाएँ,

Suwal 137	Hazrat kya whatsapp par is tarah se kar sakte, jaise ki subhanallah ki jagah log (shahadat or anghuthe ko mila kar gol dikhne wali pic) commet karte hai Or guzarish ke liye haath jorne ka ishara aur wagerah cartoon jaise (yani chup rehne ke liye ungli mu par rakhi hui, dua ke liye hath ka pic To Hazrat kya ye sab sahi hai ya ghalat rehnumayi farma dein	89
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Suwal 184	Apni sharik e hayat (wife) se kabhi kabhi in 3 tarah ke jumlo(words) se guftugu(baat) ki jaati hai : a) "chup ho jaa meri maa", b) "tu abhi bachchi hai", c) "meri bachchi" yaa English me "my baby" is tarah jumlo(words) ko istemal(use) karna kaisa?	102
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Suwal 186	Kya rumaal bandh k namaz padh sakte hain? yani topi ke badle rumaal bandh kar namaz ho jayegi ?	102
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Suwal 188	Hazrat ganda sochna (jaise ki kisi ko dekh ke automatic jehan me aa jata hai “wow” like that, u know what i means) aur ganda karna jo ki ham karte hain dono me gunah ka kya hai (ganda karne ka matlab kisi ko zaban se chhedna kuchh gali wagairah dena ladkiyon ko chhedna aur mushtzani bhi karna).	103
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Suwal 195	Asr ke aur magrib ke beech main suna hai kuchh nahi khana chahiye ek roze ke jitna sawab milta he kya ye sach he.	105
Suwal 196	is ibarat ki kuchh tafseel kar dete, ibarat yeh hai, “teen cheezo me sharakat karna jaiz nahi, shana, khilala, miswak,” isme sharakat or shana se kya murad hai,	105
Suwal 197	Shadi ki pahli raat me dulha aur dulhan ko Namaz padni hoti hai Is bare me poora masla btaiyye, Hazrat	106
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Suwal 200	Janab sayed mohammad sikandar warsi sahab ek masla mera bhi hai ap hal den to ahsan hoga wo ye he ki. Ek hadis hamari samajh nahi aa rahi ki iska mtlab kiya hai. Hadis ye he. Ki Huzoor ne farmaya. “Momin ek surakh se do bar nahi kata jaata”. Iska kia matlab hai.. Allah apko jaza e khair de.	107
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	fateha ke bad koi Surat padi jati hai ya nahi, Rahnumai farmaiyye Hazrat,	
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Suwal 213	train main bina ticket travel karna ya bina platform ticket station me jaana kaisa?	111
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Suwal 216	Zaid ne kaha: "kaam khatam ab zara pet puja kar ke aata hun" Pet puja khana khane ko kaha gaya hai. Aisa kehna kaisa ?	112
Suwal 217	Is mas'ale ki thodi tafsir farma den. "roti ka tukda neeche gir jaye to uski tehkir naa karo balki dastarkhwan par hath se jo tukda gira hai use utha kar khao, kyun ki uska sawab hurul ain ki meher ke misl hai. jisne gire huye roti ke tukde uthaye aur khaye uski barkat se amraz e junoon wa juzaam uske badan se aur uski aulad ke aur aulad ki aulad ke badan se khuda door kar dega.	112
Suwal 218	ladkiyan jo chudi daar pehnti hain kya hukm hai, hadees me kya pehnna jaiz hai Hazrat ?	113
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Suwal 222	Hazrat khatna kaun kaun se mahine main nahi karwa sakte hain ?	114
Suwal 223	Hazrat agar bivi kuran sahareef ki tilawat nahi karti he na namaz padhti he shohar baar baar kehta he namaz padhne ke liye lekin wo phir bhi nahi padhti hai aisi halat me kya bivi ko shohar chhor sakta hai ya aise hi halt soher pe ho to kya bivi chhod skrti hai	114
Suwal 224	"Wuzu karne ke baad munh pochhna makruh hai" Kya ghusl(bath) ke bad bhi yehi mas'ala mana jayega?	115
Suwal 225	kya soher ka naam bivi le sakti hai ya bivi ka naam shohar le sakte hain	115
Suwal 226	Hazrat bade buzurg kehte hain ki aankhon ka farkna achchha nahi hota kya ye sahi he	115

Suwal 251	Ek ladka ek ladki se shadi karna chahata hai, aur wo ladki bhi ladke se shadi karna chahati hai, lekin ladki ek aise silsile se baiyet(mureed) hai jis silsile se ladka be had khilaf hai. Aur aise me agar shadi ho bhi jati hai to shadi ke baad Agar ladki ne kabhi bhi us silsile ka naam tak liya to ladke ko na kabile bardast hoga,? To Hazrat is surat me ladka kya kare kya ladki se baiyet todhne ki bat shadi se pahle karni hogi, aur jahan se wo ladka chahata hai wahan se mureed ki shart rakhni hogi?? Baraye karam Hazrat bataye ke kya kiya jaye	124
Suwal 252	kya bakra eid main naye kapde nahi pehne jate hain	125
Suwal 253	Lafz رضی اللہ عنہ ka Matlab ya tarjuma kya hai.	125
Suwal 254	Hazrat ek village hai jisme sirf ek masjid hai jo ki deobandio ki hai is haal mai kya kiya jaaye.Namaz kis tarah se adaa ki jaye.	125
Suwal 255	Hamara ek dost ek ese group me join he jahan. Sunni wahabi deobandi sab he or deen ki baate batai jaati hai. Or admin deobandi aalim he. Or masale sikhne ko milte he. Wo hame bhi usme add karne ko kehta hai. Deen ki baat jahan se mile lelo.. kya ham usme add ho sakte hain. Ya nahi.	126
Suwal 256	Hazrat kismat ka masla samajh nahi aata koi kehta he wo kismat main nahi he is liye nahi mila koi kehta hai kismat badali ja sakti he koi kehta he yahi mere kismat main he, to koi kehta he ki dua se kismat badal sakti he ye masla kuchh samajh nahi aaraha he.	126
Suwal 257	arbabe basirat nahi samajh aaya is image me?	127
Suwal 258	Kya bhens ki batt khana jaiz hai,	127
Suwal 259	Agar imam ke Peechhe sirf 1 rakat hi pad paye to baki 3 rakat padne ka sahi trika kya hai?	127
Suwal 260	Kya Deobandi ke hotel par khana kha sate hai ya nahi Jawab inayat farma dein.	127
Suwal 261	Hazrat cow ki qurbani ke talluq se bataye allah ke rasool ke zamane me hoti aur bhais ke bare in do no ke bare me Shariat ka kiya hukm hai gaye aur bhes ke bare me hadees aur fiqh ki roshni me toda tafseel se bataye allah ap ke ilm me khub barkat ata farmaye	128
Suwal 262	Zaid ko kisi kaafir ne ganesh puja ke naam par 1 kg mithai di. 1. Us mithai me puja ki gayi thi Yaa 2. Us mithai me puja nahi ki gayi thi. Dono surato me aisi mithai ka kya kare?	128
Suwal 263	Assalamualaikum Hazrat Sufi se kya murad he.? Or Sufi silsila kahan se shuru h.? Kya hamare aaqa sallallaho alaihi wasallam k waqt me bhi Sufi the.? Hazrat tafseer se batayein	128
Suwal 264	Taqleed kise kehte hain? Aur kya iska ilm hona bhi farz yaa wazib hai ?	129
Suwal 265	Kisi ki dukaan yaa mobile (smartphone) ka Wi-Fi ka internet connection open (available) hai bina paasword (security) ka. Zaid ne connect kar ke kuchh download kar liya. Kya isme koi haq-talfi hui?	129
Suwal 266	ما شاء اللہ aapne wifi baghair ijazat istimaal karne wala masalah bataya. Mazeed ye irshad farmaye ke jo us shaks ne beghair ijazat chalaya ya download kiya uske liye uske malik se bhi muaafi ,mangni padegi ya nai. Ya kuchh zurmana bhi dena hoga ya nai ?	130
Suwal 267	zul hijja ke mahine Baal nakhun katwana sahi hai ya fir ghalat, Hazrat batana	130
Suwal 268	aurat apne sauhar se khula lena chahe to kis tarike se le sakti he or kya masaiel he	130
Suwal 269	Zaid ne bakar se ek mouzu par shart lagai 1. Shart lagana kaisa? 2. Shart haarne ke baad use poori naa karna kaisa? 3. Kya shart kis mouzu par lagayi iski bhi koi ahmiyat hai?	130
Suwal	Kisi par jannat haram hone se kya muraad hai? Kya yeh daaimi zahannam hai? Jaise	131

270	farmaya gaya hai ki Riyakaar par jannat haram hai	
Suwal 271	kuchh waqt pehle isi saal 2015 me hindustan ke ek sheher shayad gujrat me hinduo ne ek board par likha ki gaye ka gosht khana quran me bhi mana hai. ye nuksan dene wala hai. kya ye sahi he ki gaye ka gosht khana sahi ye nuksan hai. baraye karam hawale ke sath Jawab ata farmaye. or Hazrat .jawab denge. to sawab payenge..	131
Suwal 272	Ek ghar me char mard aur do aurte sahib e nisab hain. Sabhi Mardo ka combine business hai us business k alawa sabke paas bhi inti daulat hai ki wo sahib e nisab hain. Ab is condition me sabko alag alag qurbani karni hogi ya ek bakre me hi sabki ada ho jayegi. Yaad rahe karobar sirf ek hai	132
Suwal 273	Zaid par haj farz hai, Zaid apni maa k saath rehta hai, Kya zaid apni maa ko apne ghar me akele chhod kar haj par jaa sakti hai jabki uske ghar aur koi mehram mard rishtedar nahi hai ?	132
Suwal 274	Hazrat kia ye zaruri hai ki jiske naam ki qurbani he wo bhi zibah ke waqt chhuri par hath lagaye..yani zibah me churi pakre. ya nahi. or agar usne hath nahi lagaya bas imam ne zibah kar diya to qurbani sahi hogi ki nahi.	133
Suwal 275	Qurbani Karne Ka Tareeqa Kya Hai Matlab Qurbani Kaise Karne se Muraad Zabah Karne Ke Tariqe se Hai....or Qurbani Ki Dua.	133
Suwal 276	kya qurbani ka khoon kisi kapde me laga kar ghar me rakhne se barkat hoti hain, hazrat.	134
Suwal 277	kya qurbani ka gost kisi kafir ko de sakte hain	134
Suwal 278	Qurbani ke gosht main jo kaleji dil gurda til aur bhi bahut kuchh hota hai us me se ham kya kya kha sakte hain	134
Suwal 279	kya hum qurbani ke gosht pe fatiha murdo ki dila sakte hain ya nahi	134
Suwal 280	kiya 2 peer se murid ho sakte hai	134
Suwal 281	Assalamualaikum, Hazrat koi shakhs sahibe nisaab he magar Jo paise he wo haram kamai ka he to kya us paise se bhi us shaks par qurbaani wajib he Hazrat baraye meharbani roushni daaleiN	135
Suwal 282	Muqallid aur taqleed, matlab thoda samjhaye.	135
Suwal 283	kiya murge ki qurbani de sakte hein, (agar nahi to kyun) Murga khana jayeiz he aur halal bhi to qurbani kiyun nahi kar sakte jabki halaal karna bhi to qurbani he usme bhi to khoon behta he inme fark kiya he wo bhi batayein.	135
Suwal 284	mina me jab sheitan ko kankri mari jati he to us kankri ka badle kiya hume roze mehshar milega ya nahi	136
Suwal 285	Kya zaid apni qaza namaaz bakar ke saamne padh sakta hai Yaa puchhne par ittela(bata) sakta hai, in do surato me: 1. Bakar ko maalum hai ki zaid ki bahut namaze qaza hain. 2. Bakar ko zaid ki qaza namazo ka ilm nahi. ?	136
Suwal 286	Jamat ho rahi hai jisme sirf imam aur muazzin hai. Muqtadi jo baad me aaya kya use imam ko aage ki jaanib karna hoga? Aur Agar usne aisa naa kiya to kya muqtadi ki namaz ho jayegi Fir chahe mas'alaa muqtadi ko maalum ho yaa nahi?	136
Suwal 287	Kya jo waqt fizul me jaaya kiya jaaye use bhi israaf kaha jayega ? Aur iska jaza aakhirat me kya hai ?	137
Suwal 288	Talaaq ka mas,ala btaiyye Maslan koi shoher apni biwi ke zyada bolne se pareshaan he, aisi Surat me wo kya kare usko talaaq dena chah raha he . is masle ko rafta Karen	137
Suwal 289	Kya Hamare islam me esa likha h ki koi shoher apni biwi ko 3 bar talaak talaak bolta h to talaak ho jata he. Esa kyu he.? Or fir talaq ho jane ke baad us shoher ko apni biwi se dubara shaadi karni he to uske liye pehle biwi ko kisi or mard se nikah karna padhta h. Fir dusra shohar biwi ko talaak dega tab uska nikah pehle wale shohar se hoga esa kyu he ?	137

	Mehrbani karke jawab ata farmaye.	
Suwal 290	Kiya gusse me talaq ho jaati hai	138
Suwal 291	(Suwal no. 286 ke jawab me..) Ab agar imam k barabar me do se zyada muqtadi khade ho gaye, to is surat me kya namaz dohrana wajib hai jab imam aage naa badha, jaise ki makruh tehrimi me baaz surato me hukm hai?	138
Suwal 292	Kya deobandi ka zibah kiya hua halal he, Kya use kha sakte hain?	138
Suwal 293	Apne Suwal no. 278 me likha, "Inke siwa sar, paye, dil, kaleji, batt, wagera khana jaiz hai, or ojhri khana makruh tehrimi haram ke kareeb hai gunah hai, " Jabki batt or ojhri to ek hi cheez hai fir ojhri gunah or batt jaiz kaise ?	138
Suwal 294	Kya KFC ya Mac'd jese restorant me non veg khana sahi hai? Jabki jab hum puchhte he ke kya ye halal he or wo use halal hi btaye. Gair muslimo ke liye halal ka mtlb zibah kiya hua bhi hota he or hamare liye jis par allah ka nam lekar zibah kiya jaye wo hi halal hai. To esi surat me kya karna chahiye. Aajkal ese restorant me khana bohat aam ho raha hai or kai bar dusra option bhi nai hota he to kya unke halal batane par us gosht ko khaya ja sakta h? Baraye meharbani thodi tafseer kar dein.	139
Suwal 295	Jis ghar me mayyat hoti us ghar ke log chulha nahi jalaate. Kya yeh sahi hai ?	139
Suwal 296	Bugz o keena kise kehte hain?	139
Suwal 297	Kisi se bugz rakhne waale ka kya hashr hai?	139
Suwal 298	Har wahabi ka kehne ka ek hi matlab he ki khana rakh kar fatiha nahi dilana chahiye, Hazrat aise main hum unhe kya jawab den.	140
Suwal 299	Hazrat Mohammad sallallahu alaihi wasallam kitnne bhai the ?	140
Suwal 300	kya aurat ka sir khula ho to wazu ho jayega	140
Suwal 301	koi sunni bhai agar anjane jagah pe jata he or waha jume ki namaz ke liye galti se deobandi masjid me chala jata he. iska ehsaas jab use hota tab tak bahut der ho chuki hoti he aur imam niyat kar chuka hota he..aise halat me wo kya kare.?	140
Suwal 302	Beemari ka kya bayan hai hadees or quran se. Agar koi beemar hai to ye gunaahon ki wajah se ya allah ki aazmayish ya phir kya hai, pure mamle pe zara roshni dalen or kya wazaif beemari me padhe jaane chahiye jo quran hadees se sabit hon	141
Suwal 303	shaadi ke baad aurto ko apne shohar ko naam ke sath apna naam jodna kaisa hai	141
Suwal 304	Zaid ko kisi ne teeje yaa chalisme ki daawat di. Aisi dawaat me jaana kaisa ?	142
Suwal 305	shadi ki pehli raat ke kya Masail hai	142
Suwal 306	Kya Juma Mubarak kehna shahi hai..	142
Suwal 307	agar hum barkat ke liye chandi ki ek anguthi pehne or usme pehli line me "Mohammad" doosri me "rasool" teesri me "Allah" likha ho. jese hamre nabi ki anguthi thi to kia pehen sakate he Hazrat kuchh gunah to nahi.	142
Suwal 308	Hazrat kin kin wajah se miya bivi ka rista tut jata hai.	142
Suwal 309	kya ham Hazrat imam husain radiallahuta'ala anhu ko "alaihissalam" kah sakte hain	142

Suwal 310	Zaid ne rab se waada kiya kisi gunaah ko naa karne kaa. Kuchh arse baad wohi gunaah sarjad hogaya. Ab kya zaid par waada khilafi ka gunaah bhi lagega?	143
Suwal 311	Kya Jandar ki photo lagana sahi hai. profile ya home (ghar) me.?	143
Suwal 312	koi agar kiraye ke ghar me rehta ho us ghar me kisi bhagwan ki tasveer ho(pathar)ki jisko nikal nahi sakte. kiya us ghar me rehna thik he or us ghar me namaz ho jayegi.	143
Suwal 313	kisi ne wazu kiya us ke baad use laga daant men kuchh fansa reh is halt main agardhage se daat saaf kar ke kulla kar le to kya wazu tut jayega ya nahi ?	143
Suwal 314	agar kuran shareef gir jaye hath se chhut kar us surat main hame kya karna chahiye kuran sheef ko chum kar dua kar lena theek he ya kuchh aur ?	143
Suwal 315	Huzoor suwal no. 312 me tasweer ko deewar se khurachne ki ijazat kyun nahi he. jabki hadis me tasweer mitane ka hukm aaya he	144
Suwal 316	Hazrat agar hum namaz pad rahe hain aur namaz ke darmiyan humara wazu tut jaye phir kya hume namaz poori kar lena chahiye ya niyat tot kar wazu kar lena chahiye	144
Suwal 317	Janab sawal hai agar koi pehli saf me ho aur namaz ke douran wuzu tut jaye aur Peechhe 10 aur saf ho to kya kiya jaye.	144
Suwal 318	Agar main Zakat deta hu to mujhe teeja ya chalisve ki dawat khani chaiye ya nahi	144
Suwal 319	Wazu kin kin chizo se tutata hai ?	145
Suwal 320	Hazrat Mohammad sallallahu alaihi wassallam ke chacha kitne the.	145
Suwal 321	Moharram me taajiya banana aur ghumana kaisa ?	145
Suwal 322	agar kisi jama'at ke wakht siwaye imam ke kisi ko bhi takbeer kahna nahi aata to kya karna chahiye.	145
Suwal 323	kya jo haj kar ke aate hain un ke haath chum ne chahiye.	146
Suwal 324	shadiyo ki rasm ke mutalliq mene aqsar dekha he aur aaj (05/10/2015, ko) subha bhi dekha ki kuchh aurat masjid me kuchh puye laati hein aur masjid me deti hein namaziyon ko unme se kuchh aurat hone wali dulhan se ek lote ki madad se paani girati huyi apne ghar taq le jaati he ye sab kiya he aur hamare islam me ya hamare barelvi maslak me iski kiya haqiqat he	146
Suwal 325	Hazrat moharram or chehlam main sadiyan nahi karni chahiye	146
Suwal 326	Hazrat ek sariyat ke hisab se hame kaisi sadi karni chahiye aur zaruri kaun kaun cheezee hain,	146
Suwal 327	Gair muqallideen ka mazhab hai ki khulafa e rashideen ahkam e sharia ke khilaf ahkam nafiz karte the, (iska kya matlab hai)	147
Suwal 328	Chhote bachcho jo ki agar kapde nahi pehne hain unhe dekhne se kya wazu tut jata he ?	147
Suwal 329	zakat ka hisab kaise kare aur zakat Ki raqm kaise taqseem kare ?	147
Suwal 330	assallamwalikum Kya ap mujhe ishraq or chast ki namaz ka sahi time or inme kitne kitne rakat pad sakte hai or kaise inki niyat bandhi jaati hai or kya dono hi namaz padni zaruri hoti he ya agar ishraq ki namaz chhoot gai he to chast ki pad saktey hai or inki fazilat kya hai..?	147
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Suwal no. 1
Huzoor ye irshad farmaye ki agar kisi ne machchli ziba ki hai or usme koi keemti moti nikla to wo moti kiska hoga. Seep me nikle to kya hukm hai or bagair seep ke nikle to ?

Jawab: 1 بسم الله الرحمن الرحيم
Machhli ke pet me moti nikla, agar moti Seep ke andar hai to yahi khareedar malik Hai, agar seep ke andar nahi to, khareeddar Malik nahi, shikari ko dede…Jaisa ki, **Sadr us sharia Hazrat e Allama, maulna Mufti Amjad Ali Azami,** **Bahar e Shariat Jild:3 Safah:325** par irshad Farmate hai,-
"Machhli ka pet chak kiya us me moti nikla, Agar ye seep ke andar hai to machhli wala iska Malik hai (or) shikari ne machhli bech daali to Moti khareedar ka hai, or agar moti seep me nahi Hai to khareedar shikari ko de de"
……. ……………..
Qk daur e hazir me aksar dukan daar hi machhli Palan karte hai, yani wo apne hi talab se shikar Karke bechte hai, to wo dukandar hi shikari ke Hukm Me hai,
وھُو تعالیٰ أعلمُ بالصـواب

Suwal no. 2
Huzoor ye irshad ki Wuzu me Farz e Amali, Farz Etiqadi kitne hain or kiske inkar se banda kafir hoga ya nahi?

Jawab: 2 بسم الله الرحمن الرحيم
Wuzu me farz e etiqadi or farz e amali par kalam karne Se pehle me ye batana munasib smjhata hu ki akhir ye Hota kya hai, kyunki aksar logo ko wuzu me sirf 4 farz ke alawa kuchh nahi pata hota. (balki baz to imam or hafiz Bhi isse ghafil hote hain) Ummid hai ki ye behes sabke liye nafa bakhsh hogi.
Pehle inki tareef fir inki tadad. (ان شاء الله)

Farz e Etiqadi- us farz ko kehte hain jiski farziyat aisi dalil se sabit ho jisme shak ki koi gunjaish hi nahi maslan quran se… jaise ki quran me hukm aya .. Or apne saro ka masah karo..

Farz e Amali-iski farziyat nasse-qatai se to sabit nahi, magar nazr e mujtahid me, Aisi zaruri hoti hai ki jisse ibadat mukammal nahi hoti.. Maslan chothhai sar ka masah karna..

Wuzu me 4 farz e etiqadi hain, or 12 farz e amli hain

Hukm e kufr:
Farz e etiqadi ka inkar kufr hai, ki ye quran ki nas ka inkar hai
Jaise koi kahe main sar ke maseh ko nahi manta.. To kafir hai, ki inkar e quran hai..

Farz e amali ka inkar kufr nahi albatta gumrahi hai. Jaise koi kahe me sar ke maseh ko to manta han magr Chothhai maseh ko nahi manta to gumrah hai,

Note:- mujtahid par hukm e gumrahi bhi nahi hoga, kyunki unke Pas iske radd me dalil hoti hai, maslan agar imam shafai kahe ki Me chothhai sar ka masah nahi manta balki 3 baal par bhi kaafi Hai to ye gumrah bhi nahi. Ki khud bade aalim e deen (mujtahid) hai. (shariat se) Dalil rakhte hai,

Wese to sail ka Jawab yahi tak poora ho gaya. Ki etiqadi or amali Ki tadad puchhi thi, tafsir nahi., Magar kyuni ye bahut aham kalam hai to me munasib janta hu ki Iski tafsir bhi kar du ki, kya kya wuzu me farze

etiqadi hai Or kya kya farz e amali hai, taaki ummat mere liye dua go rahe..or saail ka dil bhi qaraar paaye Or baad dafan me bhi nijaat..

Beshak iski tafseel bahut taveel hai, magar yaqeen jaane Yahan bas mukhtasar hi likhi jaati hai, ise mukammal Naa samjhe. yani har ek point ki Bahut tafseel hai. jo ki mere liye yaha likhna goya Gilas me Jag ka paani utar dena hai.. Isilye sirf tadad par bas kiya jaata hai..

Wuzu me 4 farz e etiqadi hain, (isme istasna ka zikar nahi hai)

(1) munh dhona
(2) dono hath nakhun se kohniyo tak dhona
(3) sar ka masah
(4) paaun

Farz e Amali: Har mazhab or maslak me alag hote hai magar **Humare nazdeek wuzu me 12 Farz e Amali hain wo ye hai..**

(1) dono lab (hont) (agar lab khoob zor se band karke wuzu kya
Or kulli naa ki to wuzu naa hoga
(2) bhanwen
(3) munchhe
(4) thodi ke upar or nichle hont ke bal
(5) daari
(6) kanpatiyan
(7) dono kohniya.
(8) anguthi, or har qism ke jaiz, najaiz gehne (jabki tang ho)
(9) maseh ki nami, sar ki khal ya khas bal jo sar par hai
(10) kam se kam chothhai sar ok istiab kar le
(11) takhno ke upri kinaro se nakhoon tak har hissa, balki zarra zarra
(12) munh, hath, paun, teeno uzw(part) ke tamam ke zarre zarre par paani bahana
واللہ أعلمُ بالصواب
Allah tala meri maghfirat kare. Or tehqeeq e jadeed me aql e saleem de

Suwal no. 3
Ahle-Qible kise kehte hain, or inki takfeer ka kya Hukm he ?

Jawab: 3 بسم الله الرحمن الرحيم
Ahle Qibla ki Behs me Dalail e Qahiraa.

Ahle qibla ki tareef Sharah Maqasid or Durr e Mukhtar me yun he.
اهل القبلۃ معناه الذين اتفقوا على ماهومن
ضروریات الاسلام واختلفوافی اصول سواها
والا فلا نزاع فی کفرا
Tarjuma: Yani Ahle Qibla ke ye maine he ki jo tamam Zaruriyaat e deen ko manta ho aur un ke siwa, Kuchh aqeedo me ikhtilaf rakhta ho...

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Hukm e takfir
Ahle qibla ko (kab) kafir kahe ya nahi ?

Kanzul ummat me hai:
لاتکفروا احدا من اهل القبلۃ
Tarjuma: Farmate hai Huzoor (صلی اللہ تعالٰی علیہ وسلم) Ahle Qibla se kisi ko kafir naa kaho.
Sharah Fiqh Akbar me hai: Hame apne nabi ki ye hadisen or imame-azam ka Ye farmaan yad hai
ولانکفر احدا من اهل القبلۃ. Tarjuma: ahle qibla se hum kisi ko kafir nahi kehte

Durr e Mukhtar me hai:
تجوز منا كحة المعتزلة لانا لانكفر احدا من
اهل القبلة وان وقع الزامالهم فى المباحث
Tarjuma: (hum) ahle qibla ki takfeer nahi karte Agarche behes ke tor par unpe kufr ka ilzam sabit hai

Fatahul Qadeer me hai:
الحق عدم تكفير اهل القبلة وان وقع الزاماً لهم فى المباحث
Tarjuma: Haq Ahle qibla ki adm e takfir hai agarche (unpe) behes me lazimi tor par unpe kufr waqeh hua hai
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Asl baat ye hai ki istila e aimma me ahle qibla wo hai Jo ke tamam zaruriyaat deen par iman rakhta ho (agar) in me se ek baat ka bhi munkir ho to Qata'tn, yaqeenan ijma'ann kafir murtad hai Wo bhi aisa ki jiske kufr me koi shak kare khud kafir (jiska dalail niche diye gaye hain)

Shareh maqasid me hai:
اهل القبلة المواظب طول العمر على
الطاعات بصدور شيئ من موجبات الكفر عنه
Tarjuma: jis ahle qibla se koi kufr sadir ho Weh kafir hai agarche tamam ibadaten kare

Al- behr-al khalaiq me hai:
من خرج ببدعته من اهل القبلة كمنكرى
حدوث العالم ، فلا نزع فى كفر هم لانكار هم
Tarjuma: jo koi bad aqeedgi ki wajah se ahle qibla Se kharij ho jayen, unke kufr me koi naza'a nahi

Sharah fiqh akbar me hai:
لا يكفر اهل القبلة الا فيما فيه انكار
ما علم مجيئه بالضرورة اوالمجمع عليه
كاستحلال المحرمات
Taruma: Ahle qibla ko kafir naa kaha jayega, Magar jab (kaha jaega) zaruriyaat e deen ya ijm'ai Baton se kisi baat ka inkar Karen jaise, Haram ko halal jane.
وهُو تعالىٰ أعلمُ بالـصـواب

Suwal no. 4
Kisi ne pehle zakat nahi di or wajib thi, or ab bhi hai to kya pehle ki or ab ki dono zakat dega

Jawab: 4 بسم الله الرحمن الرحيم
G, Han
والله أعلمُ بالـصـواب

Suwal no. 5
Kisi par pehle zakat wajib thi usne nahi di or ab wajib **nahi** to kya ab pehle wali zakat deyga ya nahi ?

Jawab: 5 بسم الله الرحمن الرحيم
G, Han
والله تعالىٰ أعلمُ بالـصـواب

Suwal no. 6
Napaki kin kin chizo se hoti hai, ?

Jawab: 6 بسم الله الرحمن الرحيم
Me sail ke is Suwal se itna samajh paa raha hu Ki wo puchhna chahta hai kab admi napak

Ho jata hai, kab ghusl farz/wajib hota hai **5 Chize paai jaye** to Insan par ghusl wajib hota Hai, jinka zikr hum aage kuchh mukhtasar Tafsil se karenge.

1. **Mani** ka apani jaga se shehwat (sex) ke sath nikalne se ghusl wajib hota hai, maslan: kisi ne gande khyal jama kar apne hi hath se (mazallah) mani nikali to ghusl wajib hai, or agar ye mani shehwat ke sath jhatke ke sath naa nikli bas gandi chiz ko dekhne se qatra ya safed pani nikla or uska nikalna maloom bhi nahi hui to wo mani nahi yani uspe ghusl wajib nahi.
2. **Ehtilaam**:- Sote me mani ka nikalne se ghusl wajib hai, Isme shart hai ki. Kapde par nishan paya jaye. Agar ehtilaam hona yaad hai, ya khwab yaad hai, Magar kapde par mani ka koi nishan nahi to ghusl wajib nahi,
3. **Dukhul**:- Koi mard apne sharmgah (penis) ko kisi aurat ki Sharmgah (vagina) me ya Peechhe dubar (bum) me dakhil kare. Mard, mard ki Peechhe dakhil kare, in suraton me ghusl wajib Dono par hai, chahe mani nikle ya nahi
4. **Haiz**- Jab aurat haiz se farig ho jaye to ghusl wajib hai.
5. **Nifas**- Aulad ki wiladat ke bad jo aurat ko khoon ata hai Use nifaas kehte hai, usse khoon se farig hone ke bad.

Madani Mashwara:
Yaqeenan, har aqil baligh musalman par in baato ka sikhna Farz hai, magar, baz log sharm se in choze ko nahi sikhte Or naa kisi se puchhte hai, or kabhi in bato ko kisi aalim e deen Ki bargah me jaa kar sikhte hai, Khuda bhala kare sail ka ki isne logo ke liye ye Suwal karke aasani kar di. Allah tala ise dono jahan me bhalaiyan ata kare.
Or humne har chiz ka zikr saaf saaf byan Kar diya. or masail sikhne me logo ko allah ka ye farman bhi yaad rakhna chahiye ki Quran me Allah Ka irshad hai:
"**Aur Allah Haq farmane me nahi sharmata**" (Para:22, sureh:ahzab, ayat:53)
واللہ تعالٰی أعلمُ بالصـواب

Suwal no. 7
Baaz namaziyon ko ba-sabab e kasrat namaz naak ya peshani par jo siyah daagh ho jata hai. Zaid kehta hai ke jis ke dil me bugz ho ye us ke dil ka daagh zahir hota hai. Kya zaid sahih kehta hai. Or ye dagh se kya kuchh faida hai?

Jawab: 7 بسم الله الرحمن الرحيم
Allah Ta'la Sahaba or Huzoor (عليه السلام) ki shan Me irshad fermata hai:
Un ki peshani unke chehron me hai sajde ke asar..
Sahaba or tabaieen se is nishaani ki tafseer me 4 qaul masoor hain

1. weh noor jo roze qiyamat unke chehro par barkate sajdeh se hoga
   is qaul ke raawi- Hazrat Abdullah bin Abbas, Hasan basri wagera hain,
2. khushu a khuzu wa roshni jiske aasar saleyheen ke chehron par duniya hi me zahir honge.
   Is qaul ke raawi- Hazrat abdulla bin abbas, imam mujahid hain,
3. chehri ki zaradi ki, qiyam (namaz) e leyl o shab bedaari main peda hoti hai
   is qaul ke raawi- imam hasan basri wa sihak o ekrama shamr bin attiya he
4. wuzu ki tari aur khak ka asar ki, zameen par sajda karne se maathe aur naak par mitti lagi jaati hai .
   is qaul ke raawi- imam saeed bin jubair, wa ekrama se hai,

baki tafseel **FATAWA AFRICA** me padhi jaa sakti hai.
Khulasa e kalam hai ye ki,
dikhawe ke liye qasdan nishan paida karna Haram e qatai or gunah e kabeera hai or weh nishan jahannam

ka nishan hai Jab tak tauba naa kare. Aur agar nishan sajdo ki kasrat se khud padh jaye to agar ye sajde riyai (dikhawe) ke the aisa karne wala jahannami Aur ye maathe par sajdo ke nishaani ki nishan agarche khud paida hua ho Or agar sajde mehez allah ke liye the or ye is nishan ke padhne se khush hua Ki log mujhe ibadar guzar, sajid janege to ab riya aa gaya,
Or agar ise is nishan ki taraf kuchh ittifaq nahi to ye nishan, nishan e mehmood hai Or ek jamat ke nazdeek ayat e kareema me iski tareef hai, Ummid hai ki qabr me firishton ke liye iske imaan wa namaz ki nishani ho aur roze qiyamat suraj se zyada noorani ho, Jabki aqeeda ahle sunnat wa jamaat ka ho Warna badtareen gumrah ki kisi ibadat or nishani par nazar nahi hoti.
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 8
Hazrat aap hi bataye isme ye jo behes hai ki aaj kal Short me bas Salam kara Jata hai or isi tarah log short me "wks" likh kar jawab de dete hai, kya ye sahi he ?

Jawab: 8 بسم الله الرحمن الرحیم
Cham-chamata "ilmi heera" la-ilmi ki khaan me,
Musalmano ko adab sikhata SALAM ke byan me

Sirf "Salaam" keh dene se bhi salam ho jaata hai

Jaisa ki,
Ki quran ke **para : 14 ayat:52** me lafz "salam" salam hi ke liye farmaya gaya...

Bahar e Shariat Jild:3 Page:465 par hai,
"Kuchh (log) kehte hai "SALAAM" isko bhi salaam kaha jaa Sakta hai,"
or isi me hai
"salaam" ke Jawab me "salaam" keh diya, Ya وعلیکم keh diya. Jab bhi Jawab ho gaya"

Musalmano ko Salam Ka Andaz Sikhate huye. Mere AQA ALAHAZRAT IMAM AHLE SUNNAT, ASHAH AHMAD RAZA KHAN Fatawa Razawiyya Jild: 22, Page:408 Pe farmate hain,

Kam se kam,, السَّلاَمُ عَلَیْکُمْ Or isse behtar وَرَحْمَۃُ اللهِ Or sabse behtar وَبَرَکَاتُهُ Shamil karna .

Or farmate hai
السَّلاَمُ عَلَیْکُمْ ke Jawab me السَّلاَمُ عَلَیْکُمْ kehne se bhi jawab (ada) ho jayega. Magar sunnat hai ki وعلیکم السلام kahe ..
--- -----------
AHAM MAS'ALA
Likhe hue (written) salam ka Jawab dena bhi wajib hai, Magar likh kar wajib nahi, yani salam milte hi forn Jawab Munh se de de, der ki to gunahgar hoga, Isilye Sayyid Ahmad Tehtavi farmate hai, ki
Log is (masale) se ghafil hain,
Tabhi alaHazrat jab khat padha karte to khat Me jo salam likha hota hai uska Jawab zuban se (foran) Dekar, bad me aage khat padhte.
---------- -----------------
Khulasa e kalam ye hai ki, Jab shariat me 'salam' kehna jaiz hai to Kam az kam salam hi kaha jaye magar. Jawab me bhi 'salam' keh diya jaye Or behtar hai ki poora kare. Jaisa ki imam ne smjhaya. Magar "Wks".. kuchh nahi hota.. isse parhez chahiye..
واللہ ورسولہ اعلم ، عزوجل وصلی اللہ تعالی علیہ وسلم

Suwal no. 9
Aaj kal dekha jata hai ke kuchh buzurg log masjid me kursi par namaz padte hain. Halanke wo ghar se khud apne pero se araam se chal kar aate hain Kya inka aisa karna durust hai? Ye bhi irshad farmayen ke kab qayam saqit hota hai!

Jawab: 9 بسم الله الرحمن الرحيم
Aisa karna bilkul durust nahi is liye ke khade hone se mahaz kuchh takleef hona uzr nahi balke qayam us waqt saqit hoga k khada na ho sake ya sajda na kar sake ya khade hone me ya sajda karne me zakham bahta hai ya khade hone me qatra aata hai ya chothaai satr khulta hai ya qirat se majbure mahaz ho jata hai yun hi khada ho sakta hai magar usse marz me zyadti ho hoti hai ya der me achha hoga ya na qabile bardasht takleef ho gi to baith kar padhe or . agar asaa yani stick ya khadim ya deewar par tek laga kar khada ho sakta hai to farz hai k khada ho kar padhe. agar kuchh der khada ho sakta hai agarche itna hi khada ho ke allahuakber kah le to farz hai k khada ho kar itna kahe
Bahare Sahriat hissa 3 Jild: 1, Safah: no 58/59
واللهُ أعلمُ بالصواب
(Jawab: Maulana Faiz ahmad qadri, manzar e islam)

Suwal no. 10
Kuchh log wuzu ke bad masjid me aakar pehle baithte hai, Fir namaz padhte hai. kya inka aisa karna durust hai ?

Jawab 10 بسم الله الرحمن الرحيم
Esa karna sunnat ke khilaf hai. chahiye ki wuzu ke bad sunnat padhe. Agar jamat he to jamat me shamil ho.
واللهُ أعلمُ بالصواب

Suwal no. 11
kuchh logo ko dekha gaya hai ki wo masjid me jagah khali hone ke bad bhi Apni te-shuda jagah par bethte hai, or baz apna rumal rakh dete hai iska kya hukm he ?

Jawab: 11 بسم الله الرحمن الرحيم
Isme chand surate ho sakti hai, Agar logo ne khud pehli saf tark karke Pichli saf me bethe hain, to ye unki Kam aqali hai, or Peechhe se aane wale Is surat me agli saf me(jaha jagah khali thi) Me gaya to thik hi kiya, ki ye izzat unhone Khud khoi, chahiye the ye ki pehle awwal Saf ko bharte, or agar saf e awwal Pehle se mukammal thi fir koi shaks Jabrnn usme aata ki to ghalat hai ki, isse Saari saf kharab hone ka khatra hota hai Or namazio ko halat e namaz me Khushu khuzu hasil nahi ho pata

Agar pehle saf me jagah khaali thi, fir Bhi koi khud jaan kar usme nahi bethta Peechhe bethta hai to, gunahgar nahi, Han, saf e awwal ke swab se mehrum Zarur hai, or afazal yahi tha ki pehli saf Me jaata magar tark e afzal par shariat me Koi gunah nahi,

Or isi tarah bahut log wuzu karne jaate hai to Saf me apna rumaal rakh dete hai. Isme bhi koi HARAJ NAHI. Yahi bahar e shariat or Fatawa Amjadiya Jild:1 Page: 265 se zahir hai.. Ja-namaz par rumal rakhne me koi harj nahi
Aaj maujoda dor me haal yahi hai. ki Logo pehle saf me jaana pasand nahi karte Agar ye hota ki Pehli saf walo ko Rs.500/- diye jaate to Shayad ye Peechhe bethne wala, fajr bad Zohar ka intizar bhi karta or ghar naa jata Or isi tarah isha bad, fajr ka intizar karta Or saf e awwal ki jagah naa jaane deta.
واللهُ أعلمُ بالصواب

Suwal no. 12
Kya Wahabi ke Peechhe namaz Padh sakte hai. ?

Jawab: 12 بسم الله الرحمن الرحيم
Wahabi, Deobandi, Balki Siwaye Ahle Sunnat (Bareilvi) Imam ke, Har khabees ke Peechhe Namaz Naa padhe, Agar kahin aisi jagah ho, Jahan sunni imam nahi to bad jamat e wahabia Apni namaz padhi jayegi, Or agar din jume ka hai to, jumma bad apni Zohar padhi jayegi, ki wahabi ki namaz, namaz nahi,

Jaisa ki **AlaHazrat Imam Ahle Sunnat** Fatawa Razawiyya Jild: 6, Safah: 593 Par likhte hai
"Wahabi ke pichhe namaz batil mehez hai."

Or isi FATAWA RAZAWIYYA me aage Jild: 6, safah: 621 par Likhte hai.
"Ahle sunnat par farz hai ki apna imam sunni Jumma wa eed ke liye mukarrar kare. Wahabi ke Peechhe namaz batil mehez hai"

Or aage isi FATAWA RAZAWIYYA Jild: 6, safah: 633 Par likhte hai
"Wahabi ke Peechhe namaz jaiz nahi. Chahe apna ustad ho. Balki usko ustad banana hi us (sunni) ke haq me zeher e qatil hai"

Fir isi FATAWA RAZAWIYYA Jild: 8, Safah: 452 par likhte hai,
"Wahabi ke Peechhe namaz beshak najaiz mehez baatil hai"

Or aage badte hue Imam, ummat ki rehnumai karte hai or Isi
FATAWA RAZAWIYYA JILD: 24, SAFAH: 501 par likhte hai
"Wahabi ke Peechhe namaz beshak najaiz hai, "
- - - - - - - - - - -
Itne bade maulvi balki aalim, balki mufti balki muhaddis, balki mufassir balki mujaddid balki mujaddi e azam, balki Imam e AHLE SUNNAT or wali e kamil ke itne fatwo ke bad saaf zahir hai. wahabi ke Peechhe namaz batil hai, jaiz nahi, Or fir bhi koi jaan lene ke bad bhi padhta hai to wo jahalat ke darje par kitni bulandi Hasil kar chuka hai. ye har ahle aql par roshan hoga.
والله أعلمُ بالصـواب

Suwal no. 13
agar ek shaks 1 lakh Rs chhod kar mara hai or uski 1 biwi or 1 ladka or 1 ladki hai to wo 1 lakh me se kisko kitna hissa milega irshad farmaye

Jawab: 13 بسم الله الرحمن الرحيم
Tamam tarif usi zaati ilm wale allah ki jisne roka aasman ko Bina sutoon ke or ilm e fiqh ki tehqiq me, be-aqlo ko qabil e tehqiq kiya. Or wahi ilm wala janne wala hai. or deta hai jise chahta hai apne ilm ke hisse se, or ghaib se madad karta hai, besaharo ki, nafa bakhsh wata hai makhlook ko makhlook se
or durood us habeeb or rasoolo ke rasool par or har aale-rasool o ashab par (عَزَّ وَجَلَّ و صلى الله عليه وسلم)
- - - - - - - -
Agar mayyit ki biwi ke sath mayyit ka beta Beti (pota poti…) ho to biwi ko kul maal ka 8va hissa diya jayega. (Fatawa Alamgiri Jild:6 Page:450)
Kul maal = 1 lakh Hai,
8va hissa = 12,500 (1,00,000/8=12,500)
bachi raqm = Rs. 87,500

agar beti ke sath mayyit ka ladka bhi ho to beti ki nisbat ladke ko do-guna hissa banega
(Fatawa Alamgiri Jild:6 Page:448)

Bache maal ka do-guna hissa
yani
87500/3= 29166.66

Yani
29166.66 + 29166.66 + 29166.66
Beti ka hissa = 29166.66

Bete ka double hissa = 58333.33 (29166.66 + 29166.66)

(33 paise or 66 paise ki barabar taksim Ki wajah se beta beti ke raqam me 1 paise ka Fark, kyunki ab, aane or paise nahi chalte to Ye 1 paise ka apas me sulah kar sakte hai)
واللہ أعلمُ بالصواب

Suwal no. 14
Hazrat agar kisi ne Gusse me 3 talaq de di to kya talaq ho gai ?

Jawab: 14 بسم اللہ الرحمن الرحیم
Pucchi gai surat me aurat ko 3 talaq Ho gai, or ye aurat us aadmi ke liye Humesha ke liye haram ho gai
Ab fir usse nikah nahi kar sakta. Baghair halala kiye
واللہ أعلمُ بالصواب

Suwal no. 15
Khade ho kar nahaye ya beth kar ?

Jawab: 15 بسم اللہ الرحمن الرحیم
Jaiz dono surate hain, Magar adab bethne me zyada hai
واللہ أعلمُ بالصواب

Suwal no. 16
Hamare nabi ki kitne Nawasa or Kitne nawasi thin,

Jawab: 16 بسم اللہ الرحمن الرحیم
Apke kul nawasa nawasio ki tadad 9 thi, Jinme **5 Nawase** or **4 Nawasiya** thin
واللہ أعلمُ بالصواب

Suwal no. 17
Hamare Pyare nabi ki janaze ki namaz kisne padayi ?

Jawab: 17 بسم اللہ الرحمن الرحیم
Huzroo ki namaz janaza ke liye log giroh dar giroh, Aate or namaz ada karte magar koi imam naa tha.
Jaise ki Shaikh Abdul Haq Muhaddis e Dehelvi (madarijun-nabiwat) me tehreer farmate hai.

Janaza tayyiar hua to log namaz e janaza ke liye tut padhe, Pehle mardo ne fir aurton ne fir bachcho ne namaz e janaza padhi, Janaza e mubarka hujra e aqdas ke andar hi tha, Bari bari se thode thode log andar jaate the aur namaz padh Kar chale aate the, lekin koi imam naa tha.
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 18
Kya farmate hain aalim e deen is tehqeeq key Bare me or Hazrat aapki kya ray hai is byan me
Ki imam e azam ka laqab “abu hanifa” kaise padha. Or jo log kehte hai unki ek beti thi, hanifa naam ki
Jisne kuchh aurato ke Suwal ka jawab diya tha or is shart, Pe ki Jawab ke bad aap mera naam lagaoge.
Wagera. Durust hai ya nahi..

Jawab: 18 بسم اللہ الرحمن الرحیم

Ye jo logo ne byan kiya ki …. kuchh aurate imam sahib ke Paas aain or ye Suwal kia ki jab mard 4 shadi kar sakta Hain ro aurat kyun nahi, or imam sahib ke pas iska jawab Naa tha. Apne walid ko pareshan dekh kar. Imam sahib Ki beti ne un aurato ko Jawab de diya. Uske baad se Aap abu hanifa yaani (hanifa ke walid) ke naam se mash'hoor Huye.
Awwal to ye ki ye kissa kisi motabar kitab se meri nazar Se Nahi guzra jisse jis kitab se guzra wo motbar naa thi.
..
Haq ye he ki, imam sahib ka sirf ek beta tha jinka naam **Hazrat hammad** hai, iske siwa koi aulad hi nahi To beti ka tasawwur hi nahi. Fir logo ka ye kehna ki un aurato ke Suwal ka Jawab Imam sahib se nahi diya gaya. Mehez be-buniyad lagta hai. Dalail e aqliya ke pahad khade kar dene wale imam Se kaise is Suwal ka Jawab naa bana. ? Jinke bare me ye mash'hoor hai ki. Ek palle me abu hanifa ki aql rakho or doosre me Baki logo ki to imam ki aqal ghalib ayegi. Jinke bare me ye mash'hoor hai. ki Abu hanifa chahe to pillar ko sone ka sabit kar de.
Or jo logo ne unki kunniyat Abu Hanifa padh kar ye Andaza kiya ki "**hanifa ke baap**" Main kehta hun (allah hi ki tofiq se) to fir Abu huraira ko kiya samjha jayega. "**billi ke baap"** ? Abu turab ko kya samjha jayega "**mitti ke bap"** Hargiz nahi Balki kunniyat me "abu" ka matlab humesha "baap" Ke nahi aata kabhi "wale" ke liye bhi aata hai. Jaise ki Abu huraira or abu turab se zahir hai. To fir imam ki kunniyat ko mehez "bap" ki buniyad pe hi Kyun parkha jata hai, Jabki haq ye hai ki. Siwaye beta, unki koi beti thi hi nahi. Balki ahle faras dawaat ko farsi me "Hanifa" kehte hain. Or imam or unke shagird hamesha Apne sath ek kalam dawaat rakhte the Jiski wajah se unhe "**abu hanifa**" (dawaat wale) Ke naam se jaana jata hai.

Or baz ne kaha, deen e haneef ki wajah se Abu hanifa kaha gaya. Magar kisi ki ray me beti ka tazkira nahi. (siwaye ek qol ke) magar wo hujjat qayam nahi karti

Sawane imam e azam Page: 59 par hai. "Zyadatar is baat ki taraf gaye hai ki aapke Ek beta tha jinka naam apne hammad rakha Tha, Inke alawa koi aulad nahi thi."

Sawane imam e azam Page: 60 par hai. "Aap apne sath kalam dawat rakhte the or Ahle faras dawaat ko hanifa kehte hai,
Or baz ne kaha Aap shiddat se haq taraf raghib or kasrat se Allah ki ibadat karte so, apka naam abu hanifa hua. Or baz ne kaha, Aap mustamil paani ko istimal ke qabil nahi samjhte the Isilye totiyon ka istimal hua, kyunki **toti ko hanifa kehte Hai** isilye ap abu hanifa hue.

Hafiz Shamsuddin ne likha, Baz afraad ne kaha ki apki beti hanifa naam ki thi Lihaza aap abu hanifa huye..LEKIN aapke tazkira nigaron me se ek jamat ne YAQEEN ke sath kaha ki aap ki koi beti naa thi, Or beta bhi hammad or koi naa tha.

Abu hanifa naam Ki wajah bhi guzar chuki to, saaf hai, Aap ki koi beti nahi,. Siwaye ek bete "hammad" ke, Or humari ray humari tehreer se zahir hai.
واللہ أعلمُ بالصواب

Suwal no. 19
Mera ek friend hai Muslim wo Nishant naam ke boy se larki ki awaz nikal ke bat karta he or usne usko apna naam bhi samya bataya he or usse recharge bhi karwata he kya ye sahi he mujhe warsi ji ka Jawab chahiye warsi ji plz urgent requirement for this question.

Jawab: 19 بسم اللہ الرحمن الرحیم
Haram haram haram. Ladki bankar kisi ko dhoka dena haram. Dhoka de kar phone me recharge karwana haram. Or aise fel e haram se sache dil se toba karna wajib hai. Or use sach bata kar paise wapas dene ki

surat nikale. Warna maaf karye. Ye paise uske zimme baki rahenge ki is tarah dhoka dena kafir ko bhi jaiz nahi. Or musalman ho kar musalman ladki kaa naam istimal karna ala darje ki behayai.
واللہ أعلمُ بالصـواب

Suwal no. 20
Ek sheher me logon ne ittifaq ke saath ek makan namaz padne ke liye banaya or us ka naam ibadat gah rakha gaya masjid naam nahi rakha is ki wajah ye ke kabhi admi namaz na padhe to wo ibadatgaah bad dua na kare. Ab us makan me beth kar dunya ki baten karen to ye jaiz hai ya nai? Or us masjid me jumua or eiden ki namaz bhi hoti hai lakdi ka mimbar bhi hai. Lekin mehraab nahi bani to makan ka martaba masjid ka hoga ya nahi is me dunya ki bate karna durust hai ya nai?

Jawab: 20 بسم اللہ الرحمن الرحیم
Jis makan ko ibadatgah ka naam diya gaya, Taki log usme namaz padhe to usme namaz ki Ijazat din ya khas namazo ke liye di gai ya mutlaqan. Yani sirf juma ya eed ramazan wagera me hi makan ko namaz ke liye khali rakha jata hai ya aam din bhi agar aisa nahi Or usme waqt ki koi qaid bhi nahi or waha namaz Juma eed bhi hui, to wo masjid hi hai, Fir chahe uska naam ibadatgah hi rakha jaye Or ma'ne ke aitbar se musalman ke liye uska ibadatgah Ko masjid hi kehte hain, or masjid ko masjid hone ke liye Miran ya mehrab ka hona zaruri nahi, ittifaq ke sath, (jaise ki Suwal me hai) musalman ne mil kar namaz ke Liye makan mukarrar kiya or arkaan e islam (namaz) Bhi ada hui balki jume balki eed bhi... Or ye makan (agar) khas waqt ke liye nahi tha to. Masjid hi hai Ab jab wo masjid hi hai. to us par sare ehkam masjid ke hi Honge. Yani wahan beth kar jaiz baate karna bhi najaiz hain Or bator e tafrih yaha majma laga kar bethna or baate karna, Khana peena kuchh jaiz nahi, be-niyat e etikaaf.
وھُو تعالیٰ أعلمُ بالصـواب

Suwal no. 21
Touba ki ummid par jaanboojh kar gunah karna kaisa? Maslan yaar abhi to mere matlab ka gaana (song) ya movie wagera aa rahi hai isko sunne ya dekhne ke baad ya iske alawa bhi koi Gunah kar lu fir touba kar lunga. Aisa karna ya sochna kaisa. ?

Jawab: 21 بسم اللہ الرحمن الرحیم
Tauba ki 4 sharait hoti hai.
1. pichle gunah par sharmindagi
2. haal me ise chhor dena
3. mustaqbil me kabhi iski taraf naa lotna
4. gunah ki talafi ho (haq wagera ke mamle me, to use de)

agar koi shakhs filhaal to gunah chhor de magar ye ki fir kar lunga or tauba kar lunga is tarah kare to sachi toba karne walo me shumar nahi. Or is tarah ka irada karne walo ke liye ek hadis Shuabula iman me naql hai jiske raawi ibne abbas hai, Farmate hain: Gunah par qayam reh kar tauba karne wala, apne rab ka Mazak udane wale ki tarah hai,
وھُو تعالیٰ أعلمُ بالصـواب

Suwal no. 22
Namaz ke har rukn me nazre kaha honi chahiye ?

Jawab: 22 بسم اللہ الرحمن الرحیم
Qiyam me- Sajde ki jagah
Ruku me-Qadmo par
Koma me- sajde ki jagah
Sajde me- naak par
Qa'da me- God me
Or namaz me ye fail mustahab hai, Or iske khilaf bhi kare to namaz ho jayegi

وهُو تعالىٰ أعلمُ بالـصـواب

Suwal no. 23
qa'ada akhira me agar muqtadi durood pak tak hi padh paya or imam ne salam fer liya to kya muqtadi ko bhi usi waqt salam fer lena chahiye ya azabn-naar Tak mukammal padh kar salam fere?

Jawab: 23 بسم الله الرحمن الرحيم
Tashahud padh chuka ho or durood naa padhi ho Ya durood bhi padh li ho or dua naa padhi ho.to bhi Salam fer sakta hai. or agar tashahud yani attahiyyat Abhi mukammal naa hui ho to, chahiye ki poori kare.
Imam ke salam fer-ne se muqtadi namaz se bahar Naa hoga jab tak khud ka salam naa fer le.
والله أعلمُ بالـصـواب

Suwal no. 24
Etikaf ki halat me agar reeh baar baar aye to kya kare?

Jawab: 24 بسم الله الرحمن الرحيم
Gair e motakif ko masjid me reeh kharij (gais) karna makruh hai. Or etikaf wale ko ye bhi nahi..
Jaise ki
FATAWA Razawiyya Jild:16 Page:289 par Mere AQA AlaHazrat imam ahle sunnat, Ashha imam AHMAD RAZA KHAN (alaihirrehma) Ne Chamkte suraj ki tarah SAAF Byan farma diya ki.
"Masjid me hadas yani (reeh) kharij gair e mutakif ho makruh Use chahiye ki aise waqt bahar jaaye. Fir chala aaye. Warna sabse behtar ilaj hai ki etikaf ki niyat se masjid me bethe..
(yahi etikaf wala is kaam ke liye masjid se bahar nahi jaa sakta)
وهُو تعالىٰ أعلمُ بالـصـواب

Suwal no. 25
Agar kisi ne imam ko ghalat lukma de diya hai aur imam ne Le liya yaa nahi liya (dono surato me kya hukm e shariat hai) Hazrat rehnumai farmaye.

Jawab: 25 بسم الله الرحمن الرحيم
Muqtadi ko shak hua ki imam ne kuchh chhor diya hai. Jabki imam ne durust padha tha,
Lihaza usne luqma diya aur iman ne le liya to sab ki Namaz jaati rahi, Agar imam ne nahi liya to sirf luqma dene wale ki namaz gai,
Jaisa ki,
Mere AAQA AlaHazrat Imam ahle sunnat
Azeem ul barkat
Azeem ul martabat
Mujaddid e deen o millat
Parwana e shama e risalat
Imam e ishq o muhabbat
Wali e neymat
Peer e tariqat
Aalim e shariat
Haamiyae sunnat
Maahiye bid'at
Qa'taye Najdiyat,
Bais e khair o barkat
Al-Haaj, Al-Hafiz, Al-Mufti
Asshah IMAM AHMAD RAZA (alaihirrehma)
Apni
Maqbool e do jahan, Tasneef Yani

Al-ataya nabawiya fi Fatawa Razawiyya,
Al-Maroof
FATAWA RAZAWIYYA Jild:7, Safah: 284 par Irshad Farmate hain:

“Jab use (muqtadi ko) shubah (shak) ho to Mumkin hai isi (muqtadi) ki ghalati ho, Or ghalat batane se iski namaz jaati rahegi, Or imam akhz karega to uski aur sabki namaz Fasid hogi,”
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 26
Taraveeh ,me agar koi shakhs neend ki halat me ho bedhyani me uska ruku Chhoot jaaye or phir wo sab ke saath sajde me chala jaaye to Aesi surat mei kya uski wo rakaat muqammal hogi.

Jawab;26 بسم الله الرحمن الرحيم
Kisi muqtadi ne ruku mutlaqan chhor hi diya Yani namaz poori kar li or ruku kiya hi nahi to
Ye Suwal nahi karte ki rakat mili ya nahi Balki ye puchho ki unki namaz hui bhi ya nahi,
Durre mukhtar (misri) Jild:1 Safah:348
Se to mujhe yahi zahir hota hai, ki Agar muqtadi ne mutlaqan ruku chhor hi diya Jaisa ki Suwal se zahir hai ki, muqtadi ne sidha Sajda kar liya (yani ruku kiya hi nahi). To Namaz batil hogi, Jaisa ki
Fatawa Razawiyya me hai: Agar muqtadi ne bilkul ruku hi naa kiya. Ya ruku kiya magar imam Ke ruku me jaane se pehle hi sar utha liya, aur imam ke sath dobara Shamil naa hua, ya imam ke bad ruku naa kiya to namaz batil hogi,
(Fatawa Razawiyya Jild:7 Safah: 277)
واللہ أعلمُ بالصواب

Suwal no. 27
Kuchh log aksar namaz ke baad masjid me so jaate hain ya phir let jaate hei kya ye sahi he matlab kya masjid me sona jayez hei

Jawab 27. بسم الله الرحمن الرحيم
Etikaf wale or musafir ko harz nahi. Baki logo ko aisa nahi karna chahiye.
واللہ أعلمُ بالصواب

Suwal no. 28
786 aur 92 ka kya matlab he

Jawab 28. بسم الله الرحمن الرحيم
786 bismillah shareef ke adad hain. 92 Huzoor (علیہ السلام) ke naam e pak Muhammad (alyhisalam) ke adad hain.
واللہ أعلمُ بالصواب

Suwal no. 29
Agar kisi majlis me allah wa rasool ka zikr ho raha ho ya koi mas’ala bayan kar raha ho. To us waqt agar koi bada alim e deen ya koi mufti sahab aayen to kya us doraan unke aane par naara e takbeer kerte huye khada hona kaisa hai?

Jawab: 29 بسم الله الرحمن الرحيم
G, khade ho sakte hai, kyunki ye fail unki tazeem ke Liye kiya jaata hai, Or bahar e shariat me he Tilawat ke waqt bhi walidain or ustad ke liye khade hone ka hukm mojood hai,
Or AlaHazrat imam e ahle sunnat
FATAWA RAZAWIYYA Jild: 22 Page: 415 par Likhte hai,
Aalim e deen aur sultan e islaam aur ilm e deen main, Apne ustaad ki tazeem masjid me bhi ki jayegi,

Aur majlis e khair me bhi ki jayegi, or tilawate quran e azeem me bhi,
Magar kisi ki aamad par naara buland karte huye khade hona mana hai, Ki zikr e khuda gair khuda ke liye nahi kiya jaa sakta, or allah ke zikr ki Niyat se kiya to thik, magar aaj kal jalso me jo stage par aalim ke aate Hi naare lagate huye khade ho jaate hai ye ghalat hai, kewal khade ho sakte Hai uske liye nara yani zikr nahi kar sakte, or dekha bhi yahi jaata hai ki, Log wo zikr yani naara khuda ke liye nahi balki unhi ki aamad par lagate hai, Ye jaiz nahi..
Isi tarah kisi ka koi saman bechte waqt, allah ka zikr karna bhi najaiz hai, kyunki yaha zikr allah ki bulandi ke liye nahi balki saman ki shohrat gahak ke dil me bethana maqsood hai, jaise ki
Bahar e Shariat Jild: 1 Safah:533 par hai,
gahak(customer) ko soda dikhate waqt tajir ka is garz se durood shareef padhna ya ?subhan allah? kehna ki is cheez ki umdagi khareedar par zahir ho ye najaiz hai,

Isi tarah log ulama ke aane par Peechhe se zor se naare lagate hai taki aage bethne walo ko ulama ke aane ki khabar mile to ye aane wale ki tazeem ke liye hai, zikrullah ki niyat se nahi, aur allah wa rasool ka zikr aane wale ki khabar dene ya tazeem ke liye uthane ke liye ho to ye bhi najaiz, Age isi kitab yani
Bahar e Shariat Jild:1 Safah:533 par hai,
“kisi bade ko dekh kar durood sharif padhna is niyat se ki logo ko uske aane ki khabar ho jaye uski tazeem ko uthe, aur jagah chore ye najaiz hai,”
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 30
Minber yaani har wo jagah jahan zikrullah ya naat padne ki jagah ho us mimber par fasiq ka khada hona kaisa hai?

Jawab: 30 بسم الله الرحمن الرحيم
Minber(stage) yaani har woh jagah jaa-e tazeem hai, Or fasiq chunki la’ik e tazeem nahi or laik e mazammat hai, Aise stage par fasiq ko khada karna khwa wo naat ke liye ho ya waaz ke liye, **jaiz nahi**, Or minber par mojood shakshiyat ko kyunki izzat ki Nazar se dekha jaata hai, or fasiq ki izzat ke bare me Ahadees warid hain jinka khulasa hai ki, **inki tazeem allah wa rasool ki Narazgi ka sabab hai** or **asman ke tharra jaane ka zariya**, Lihaza jiske dil me ishq e rasool hoga wo naat padhne se Nahi balki sunnat par amal se zahir ho jayega. Or jo fasiq hai Goya uska dawa e mohabbat beja hai, ki mohabbat to naam hi Mehboob ke qaul or fel ki perwi ka hai, Or jab fasiq ne allah wa rasool ke ahkam ki laaj hi naa rakhi To kyunkar use zeenat e stage banaya jaye,
Fatawa Amjadiya Jild: 1 Safah: 42 par hai:
“Fasik wa fajir ko, mimber pe bethana haram hai, Isse meelad padhwana gunah, or sunna najaiz, Majlis e khair usse padhwaye jo fasik wa fajir naa ho”
والله أعلمُ بالصواب

Suwal no. 31
kya fasik ko salam kar sakte hen. ?

Jawab 31 بسم الله الرحمن الرحيم
Hadis me fasik ki tazeem karne ki manahi aai he. Or salam karna tazeem hota hai. Or fasik ko salam Me pehl naa kare.
والله أعلمُ بالصواب

Suwal no. 32
agar Walden fasik ho to kya hukm he to unki tazeem, or fasik ladki se nikah karna kaisa h.

Jawab 32 بسم الله الرحمن الرحيم
G. Ha waliden ki tazeem ki jayegi. Unke gunah unke or unke khuda ka mamla hai. Hame hukm he ki waliden se uff tak na karo. Balki AlaHazrat ne to yaha tak farmaya ki waliden ko razi rakhna wajib hai.

Fasik to fasik shariat ne to kafir waliden ke sath bhi achche suluk ki targib di hai. To kya fisq, kufr se bad kar gunah hai.? Jab kafir waliden ka ye haal hai to fasik waliden ki tazeem kyunkar lazim naa ayegi. magr khilaf e shariat baat pe unki perwi nahi ki jayegi chahe wo naraz ho,
Pehle to ye ki ladki ke liye lafz fasikah istimal karna chahiye or mard ke liye fasik. Ab raha usse nikah to main kehta hu agar unke nikah naa hone ka fatwa diya jaaye to bas ladki hi ka kya kusoor. Aaj kal ladke ladkio se zada fasik hai. Khud dulah fasik hota hai. Jab uski shadi ho jaati hai to ladki ka puchhna hi kya. Unme to fir kuchh haya hai ki unke gunah itne ailaniya nahi..
Behr haal khulasa e kalam ye he ki.
Fasik Waliden ki bhi tazeem farz hai.. Fasikah se alag ho jayega.
واللہ اعلم بالصواب

Suwal no. 33
koi shakhs napak kapde pehan kar Quran ki tilawat kar sakta he ya nahi, agar tilawat ki to gunah gar hoga ya nahi hawala inayat farmaye

Jawab 33 بسم اللہ الرحمن الرحیم
Quran ki tilawat ke liye padhne wale ka pak hona farz hai wuzu ke sath. Or pak admi agar napak kapda pehen le to napak nahi ho jata. Agar napak kapda quran pe naa lage to. Quran ki tilwat to kar sakta hai or gunah bhi nahi. Magr behtar yehi he ki pak kapde pehne jaye.. ki ye khilaf e urf hai or isse bchna hi chahiye..
واللہ اعم بالصواب

Suwal no. 34
eid ki namaz aurte kitni rakat padti hen aur niyat kaise ki jati he ?

Jawab 34 بسم اللہ الرحمن الرحیم
Eid ki namaz padhne ke liye wahi sharte hai jo juma ke liye hai. Aur Aurt eed ki namaz nahi padti... Aurto par eed or juma ki namaz padhna wajib nahi.. Aurat ko kisi jamat ki hazri jaiz nahi. Juma ho ya eed. Jaisa ki Fatawa Faizur rasool Jild: 1, Safah:425 par hai "Aurato ko eedgah ki hazri jaiz nahi."
واللہ اعلم بالصواب

Suwal no. 35
Mujhe ek shaks se rupey lena the. Kai saal beet gaye lekin wo taal-matol karta raha. Fir bhi main zakaat calculation me har saal us raqm ko jod kar zakat nikalta raha. Lekin fir mujhe lagne laga ki ab paise wapis nahi milenge. Isliye us raqm ko (doobi raqm man kar) zakat calculation me jodna chhor diya. Fir achanak se ek din wo raqm wapis mil gayi. Ab maslaa ye hai ki jin saalo me maine us raqm ko doobi maan kar nahi joda tha kya un salo ki zakaat bhi deni hogi..?

Jawab 35 بسم اللہ الرحمن الرحیم
G. Han deni hogi.
واللہ اعلم بالصواب

Suwal no. 36.
Jo shaks ye kahe ki kisi ki rooh kisi Insan ke badan me chali jati h to us par kya hukm he koi kam ilmi se kahe ya jankar Dono ka hukm batayen

Jawab: 36 بسم اللہ الرحمن الرحیم
Rooh ka dusre badan me aana aawa gawan kehte hai Jo ke shariat me muhaal e sharai hai Aisa aqeeda shariat ke khilaf hai. Or mumkin yahi he ki aisa shakhs aisi bate jalahat ki wajah se kehta hai. Aisa shakhs gumrah he, jaisa ki Mufti Amjad Ali Azami Farmate hai, Yeh khayal ke woh rooh kisi dusre badan me chali aati hai, khaah woh aadmi ka badan ho ya kisi or janwar ka jis ko tanasukh or aawa gawan kehte hain, mehez batil or iska manna kufr hai. <Bahar e shariat. Jild: 1. Hissa 1. Safha 103>

واللہ اعلم بالصواب.

Suwal no. 37
lohe ka taar agar patli napaki se napak ho jaye to wo sookh ke pak hogi ya nahi ya us ko sirf pani se teen bar poch lene se pak hoga ya nahi ya koi doosra hukm he hawala bhi inayat farmaye

Jawab 37 بسم اللہ الرحمن الرحیم
lohe ki cheez agar napak ho jaye to achhi tarah pochh dalne se pak ho jayegi. Or is surat me napaki ka patli or dal-daar hone me kuchh fark nahi.
(Bahar e shariat Jild: 1, Safah: 400)
Or agar taar par naksh ya jang lagi hai to pochhne se pak nahi. Balki is surat me dhona zaruri hai.
واللہ تعالیٰ اعلم.

Suwal no. 38
agar koi wali ko wali na mane to us par Kya hukm he jaise Hazrate gouse pak aur Hazrate madare pak ya aala Hazrat ya muftiye aazam aise aadmi par kya kukm he.

Jawab 38 بسم اللہ الرحمن الرحیم
Jin walion ka zikr sail ne kiya wo yaqeenan ba karamat wali hai. Magr mujooda dor me inko lekar kuchh jahilo me ikhtilaf hai. Wo inki azmat zyada nahi mante yani inhe musalman to mante hai. Par zyada izzat se chhid jaate hai.. Yaha wo wali se muraad unki azmat ka inkar karte hai. Warna rutbe me kisi ko kisi se ghatate badate hen. magr inhe Musalman or nek mante hai..To aise log jahil e mutlaq or gumrah hain
واللہ اعلم بالصواب

Suwal no. 39
mera ek dost paint leke aya he..jisme ek batan itna bada jeb ke paas pic he ...kya use pehn kar namaz ho sakti he

Jawab 39 بسم اللہ الرحمن الرحیم
Jandar ki tasweer wala kapda pehen kar namaz makruh tehrimi hogi.. Or namaz ke alawa bhi aisa kapda pehanna najaiz he. Ab jab kisi ne khareed hi liya to bina pehne baz naa ayega to behtar hai. Namaz kisi pak saf musalmano wale libas me ada kar le..
واللہ اعلم بالصواب

Suwal no. 40
ek pilastik ki titli bani hui he us par is tariqe se rang laga he k us ka Munh aur aankh lagta he
kya ye tasweer ke hukm me

Jawab: 40 بسم اللہ الرحمن الرحیم
Ye tasweer ke hukm me hai, Har kism ki jaandar ki tasweer haram hai, or jis Kamre me ye hogi namaz makruh hogi, Taswir aur music ke bagair bachcho ke khilone Banana, khareedna, bechna, or unke sath khelna Jaiz hai,
واللہ تعالیٰ اعلم

Suwal no. 41
Hazrat ek Suwal karna he agar kisi ke pas zakat ada karne laik sona chandi paisa na ho magar sirf 5 lakh ke heere ho or apne istimal ke ho to zakat farz hai ya nahi..

Jawab 41 بسم اللہ الرحمن الرحیم
G. Nahi is par zakat nahi.
واللہ تعالیٰ اعلم

Suwal no. 42
Mere paas bhi sona chandi nahi hai. Sirf kuchh lakh ka stock hai aur kuchh lakh ka maal udhar bika hai jiski wasooli hona hai. Kya is par zakaat hai

Jawab 42 بسم الله الرحمن الرحيم
G. Hai. (jabki mal –e-tijart par sal guzarne wagera or deegar sharait paai jaati hon)
واللہ واعم بالصواب

Suwal no. 43
agar mere pas ho khali, mare ghar walo ke pas nahi hai.. ek lakh rupay to zakat mare pe hai kisi or pe ghar me hai ?

Jawab 43 بسم الله الرحمن الرحيم
Zakat wajib hone ki sharte jis me paai jayengi us par zakat wajib hai.. Maslann agar bivi ke pas sona hai to zakat usi par wajib hai. Shohar par nahi. Ha agar koi shohar apni bivi ki taraf se ya beta maa bap wagera ki taraf se unki ijazat se ada karega to ada ho jayegi. Or kisi ne ada naa ki to gunah us par hoga jispe wajib thi.. Shariat me faraiz or wajibat ki adaigi sabhi mokallaf par juda juda lazim hai Isme mia bivi. maa beta ka koi dakhal nahi.
..واللہ اعلم.

Suwal no. 44
eid par gale kis taraf se milna chahiye

Jawab no. 44. بسم الله الرحمن الرحيم
Eid par khaas nahi balke kabhi bhi mu'aanqa yani gale milen to sidhi jaanib se mila kare,
(Jawab by :Hazrat e Allamah Abu riyan Mufti Muhammad Shaneilahi Al-Madani)
..واللہ اعلم

Suwal no. 45
eid par gale kis taraf se mil na chahiye aur kitni bar.

Jawab.no 45. بسم الله الرحمن الرحيم
Eid par gale sidhi janib se milna sunnat e mubaraka hai. Or teen martaba mustahab hai.
(Jawab by :Hazrat e allamah Abu riyan Mufti Muhammad Shaneilahi Al-Madani)
واللہ أعلم

Suwal no. 46
Safa (imama) kitna chhora aur kitna lamba hona chaiye

Jawab 46 بسم الله الرحمن الرحيم
Imame shareef ki chaurai or lambai kitni honi chahiye iska Jawab dete huye. Hazrat Allama Maulana Mufti e azam e Pakistan, mufti waqaruddin sahib farmate hai. Imame ki lambai 7 hath yani 3 gaz sunnat hai. Huzoor (علیه السلام) ka imama 7 hath ka hota bagair lambai or chhorai ki qaid ke.
(Waqarul Fatawa Jild: 2 Page: 249)
Baz ulama ne farmaya ki 12 hath ka tha.. Lihaza ehtiat yahi he ki 7 se 12 hath ki lambai ka kapda imama ho jayega or chhodai ki koi qaid nahi. Bas jo asani se band sake. Or 1 hath ki lambai ka matlab beech ki badi ungali se kohni tak hoga. khulasa e kalam ye hai ki. Kam az kam 3.5 (sade teen) meter ka imama bandhne se bhi asani se sunnat ada ho jayegi.
واللہ اعلم بالصواب

Suwal no. 47
rooh Marti he ya nahi jab qayamat aayegi to tamam dunya fana ho jayegi to jannat or dhozakh or rooh ka kya hoga hawala bhi inayat farmaye

Jawab: 47 بسم الله الرحمن الرحيم
Maut naam hai jism se rooh ka juda ho jana Or iska ye matlab nahi ki rooh bhi mar jayegi,
Jaise ki **Faqih e islam, qazi e millat, sadr us sharia bad ut-tariqa, Hazrat allahma maulana mufti mumahhad amjad ali azami (alaihirrehma)** Farmate hai:
Maut ke mayene rooh ka jism se juda ho jana hai Naa ye ki rooh marti ho, Jo rooh ko fana jaane bad-mazhab hai,
Bahar e shariat Jild: 1 Page: 104

Jab qiyamat me duniya fana ho jayegi to dozakh or jannat ka bhi fana ho jane wali koi ibarat to meri nazar me nahi ayi, balki ye wo ghar hai jo hamesha ke liye hai, jaha hamesha hamesha rehna hai, or ye kabhi naa khatam hone wali jaga hai, jo apne iman or amal ke mutabiq musalman or kafir ko di jayegi.
والله اعلم بالصواب

Suwal no. 48
agar kisi ne qasam diya ho ya khuda qasam kha liya ho phir wo qasam tut jayen is halat me kya karna chahiye.

Jawab :48 بسم الله الرحمن الرحيم
Kisi ke qasm dene se qasam nahi hoti. Jab tak ye khud zuban se qasam naa khaye. jaisa ki **Fatawa Alamgiri** me hai. Doosre ke qasm dilane se qasam nahi hoti.
Or qasm kha kar tor dene se kaffara lazim ayega. Wo hai. ghulam azad karna. Ya fir 10 misqeeno ko khana khilana. Ya unko kapde pehnana. or Agar aisa karne ki qudrat nahi rakhta to. 3 roze lagatar rakhe.

Magar yaad rahe kaffara usi waqt hai. Jab qasm allah ya uske naam ya uski sifat ya quran ki khai ho. Allah or quran ke alawa qasm, qasm nahi hoti or is qasam ke torne par kaffara nahi. Yani teri qsm meri qasm. Jaan ki qasm. Maa ki qasam bachcho ki qasm nabi ki qasm rasool ki qasm. Ye sab qasme nahi inpe koi kaffara nahi.
واللہ اعم بالصواب.

Suwal no. 49
Shawwal ke roje 6 shawwal ke kisi bhi date me rakh sakte hein ya koi date mukarar he

Jawab 49 بسم الله الرحمن الرحيم
Hadis me jo shawwal ke rozo ki fazilat hai. Usme tarikh ki koi qaid meri nazar se nahi guzri.. yani. Is maah me jab bhi chahe. 6 roze rakhe insha allah wahi fazilat paa jayega jo farmane mustafa hai
والله اعلم

Suwal no. 50
Hadees me hai ki jis ghar me kutte ho us ghar me rahmat k farishte nahi ate Agar usi ghar me kisi shaksh ki rooh kabz karni ho to kaise hogi ? Hazrat is Suwal ki rahnumai kijiye

Jawab: 50 بسم الله الرحمن الرحيم
Jawab dene se pehle saail ke ilm me izafa karte huye ilm e lughat ki ek baat arz karta chalu ki. Lafz Firishta (fa ke kasre ke sath) hota hai. Farishta (fa ke fateh ke sath)nahi. Yani- (fi-rishta)..
Jawab...
Pehle to ye jaan lena chahiye ki allah ne har kaam. Ke liye firishtey mukarrar kiye hai. Or wahi unka kaam hai. Malakul maut ka kaam. Ruh qabz karna hai rehmat lana yaad nahi padhta. Or us ghar me firishtey nahi ayege.. se muraad ye nahi ki koi firishta na aye kyunke azaab lana bhi firishtey ka kaam. Hai to fir us

ghar me azaab bhi naa ayega or jo insan ke sath kareeb 20 firishtey hai. Wo to sath hi rehte hai. Fir agar wo bhi chale jaye to us shaks ka hisab kon likhega... balki usse murad ye he ki wo firishtey jo allah ki rehmat late hain. Aise ghar me rehmat naa hogi. Or maut ka waqt or jagah tey hai ye apne mukam or waqt par ayegi. Or baki firishton ka jo kaam hai wo bhi apna kam karenge.
واللہ اعلم

Suwal no. 51
Qasam ki kitni haalat hain. Or kis qism ki qasam se kaffara hoga or kis se nahi..

Jawab: 51 بسم اللہ الرحمن الرحیم
Qasm ki teen (3) qism hain
Ghamoos
Laghv
Mun'aqidah

Agar kisi aisi cheez ke bare me qasm khai. Jo ho chuki hai. Ya ab hai. Ya nahi hui. Ya ab nahi. Magar qasm jhuthi hai. Yani qasm khai ke zaid aa gaya. Or haqeeqat me zaid nahi aya to iski do surate hongi. Agar qasm khane wala janta tha ki zaid nahi aya or jhuthi qasm khai ki zaid aa gaya to ye Pehli qism **ghamoos** hai. Or agar kisi ne apne khayal se to sachi qasam khai magar haqeeqt me woh jhuthi hai. Magar isme jaan kar jhooth bolna shumar nahi magr khayal ghalt nikla. Jaise. Zaid ne kaha wo samne pathar hai or zaid bhi use pathar hi ghuman kar raha tha or bad me wo lakdi nikli to is qism ki qasm ko **laghv** kehte hai. Or agar ainda yani future ke liye qasm khai ki ye kaam karunga ya nahi karunga to ise **mun'aqeedah** kehte hai.
Kaffare ki surat.
Ghamoos se sakht gunahgar hua toba lazim hai magr kaffara nahi.Laghv se naa gunah na kaffara.
Mun'aqeedah qasam agar toori to kaffara lazim hai. Or kuchh surato me gunahgar bhi hai.
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 52
Agar musafir ko zohar ki jamaat mil jaye lekin uski shuru ki char rakaat chhoot jaye to kab pade ?

Jawab 52 بسم اللہ الرحمن الرحیم
Musafir ko sunnat me koi qasr nahi. Lihaza agar zohar ki farz jamat se padh liye or shuru ki 4 sunnat naa padh paya to bad me padhe. Ab raha ye ki. ye sunnat. 2 rakat sunnat ke bad padhe ya pehle.To isme ikhtiyar hai. Ki bad me pade ya pehle or behtar yahi hai ki. Pehle 2 sunnat padhe or 4 rakat jo chhut gai wo bad me.
واللہ اعلم...

Suwal no. 53
Agar kisi shakhs ne zina kya ho aur baad main use Apni ghalati pe bahut pachhtawa ho. hazrat is halt main wo Aisa kare jo us ka gunah bakhsh diya jayen

Jawab: 53 بسم اللہ الرحمن الرحیم
Zina gunah e kabeera or jahannam me le jaane wale Kaam hai, or ye gunah sachi toba se hi maaf hoga. Yani is harkat e khabeesa wa fail e ibleesi par dil se toba kare. Or ainda naa karna ka sacha wada. Nekiyon ki kasrat kare, Is harkat ke liye fil waqt koi kaffara nahi
وھُو تعالیٰ أعلمُ

Suwal no. 54
agar koi bhangi ke janwar ka naam laita hai to kya uski zuban 40 din tak napak ho jati hai

Jwbab: 54 بسم اللہ الرحمن الرحیم

Suar kaa naam lene se zuban 40 din tak napak Rehti hai, ye bat fizool batil hai, Magar kisi ko bila wajah gali ke tor par suar Kehna haram hai, Or agar jab iska naam lena jaiz to hai magar Iska matlab ye nahi ki bila wajah naam ki maala Jape, Or jo baat mash'hoor ho gai jo Suwal me darj hai Shayad islye ho ki taaki log is dar se bila wajah Kisi ko ye naa kahen,
Or Jahan quran me suran ka naam aya hai, agar wo Ayat bator e ibadat padhega to sawab bhi payega.
وھُو تعالیٰ أعلمُ

Suwal no. 55
ek Alim sahab se maine suna k jab qiyamat ayegi to Rooh, jannat, dozakh sari cheez fana ho jaygi kya unki bat durust hai?

Jawab: 55 بسم الله الرحمن الرحيم
Rooh ko fana janna koi furui masail me nahi ki Jo waqt ke sath badal gaya ho, ye aqaid me se hai, ki rooh fana nahi, Or sahih wahi hai jo pehle Suwal 47 me byan kar diya gaya, Or sahib e bahar e shariat ke tehqeeq ke age Kisi ki baat qabil e qubool nahi, Khusoosan aqaid me, Chahiye ki aalim sahib ko bahar e shariat ka Masala dikhaya jaye ho sakta ho unhe sahav hua Ho, or lazf "fana hona" hi tafseer qavi hai, Or ye bhi ho sakta hai wo kuchh or kehna chahte hai. or apke Samajh me kuchh or aya ho,
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 56
Hazrat ek Suwal hai agar meri fajar ki namaz qaza ho gai hai or zohar ki padh lu to ho jaye gi agar qaza na pdho to?

Jawab: 56 بسم الله الرحمن الرحيم
Ho Jayegi,
والله أعلمُ بالـصـواب

Suwal no. 57
Chain ki ghadi pahen kar namaz padhne se kya namaz nahi hoti hai please reference deejiye .

Jawab: 57 بسم الله الرحمن الرحيم
Chain wali ghadi pehenkar namaz padhne Se namaz ho jayegi, albatta isse bachna behtar Hai, kyunki isme ulama ahle sunnat ka ikhtilaf hai, Or ikhtilafi masail se bachna mustahab hai, Behtar yahi he ki dauran e namaz ise utar diya jaye
أعلمُ بالـصـواب تعالیٰ والله

Suwal no. 58
hum namaz padh rahe ho our hamare age se koi nikal jaye to ese me namaz hogi ya hume niyat dobara bandhna padhege. ?? bhai iska answer do please.

Jawab: 58 بسم الله الرحمن الرحيم
Is Suwal ka Jawab dete huye, Mere aaqa **AlaHazrat Imam Ahle Sunnat** Farmate hai,
Namaz me koi khalal nahi aata nikalne wala Gunahgar hota hai,
Fatawa Razawiyya: Jild:7 Page: 255
والله أعلمُ بالـصـواب

Suwal no. 59
humara Suwal hai, Kya haiz wali aurat masjid jaa sakti hai,,

Jawab: 59 بسم الله الرحمن الرحيم
Nahi jaa sakti, Kyunki napaki ki halaat me masjid me jana mard aur aurat dono ko HARAM hai..

Sadr Us Sharia Hazrat Allama Mualana Mufti Muhammaad Amjad Ali Aazami (Alaihirehma)
Bahare shariat me masjid me aadab bayan karte hue farmate hai... Haiz wa nifas wali aurat ko masjid ki chhat par (bhi) jana haram hai kyunki wo bhi masjid hi ke hukm me hai
(Bahare shariat Jild: 1, Page: 645)

Jis ke badan par najasat (gandagi) lagi ho use masjid me jaana man'a hai
(Durr e Mukhtar Jild: 2 Page: 517)

Bachcha or pagal jinse gandagi ka khatra ho, masajid lana haraam hai
(Bahare shariat Jild: 1, Page: 645)
واللہ اعلم بالصواب

Suwal no. 60
Hame ye irshad farmaye, ki kya mangni ho jane Ke bad, ladki, apne hone wale shohar se Call pe bat kar sakti hai, Ek imam sahib kehte nahi bilkul nahi kar sakti, Gunah hai haram he Kya sach me gunah he,,

Jawab: 60 بسم اللہ الرحمن الرحیم
Imam sahib ne sahi farmaya, magr meri isme Tehqeeq yahi he ki, isme ek surat hi mubah ki ho Sakti hai, ki agar shohar aalim e deen ya Qazie islam ya mufti e islam hai, Or unke paas or bhi auraten fon wagera karti hain or phone par Koi masala pata karti hai to fir iska kya jurm, (jabki waha koi alima naa ho)

Bas itni ijazat hai, bator e sail deen ka masala Ho jaise ki aajkal, programme me bhi muftian kiram Ko aurate call karti hai or masala pata karti hai Jabki wo bhi gair hoti hai isi tarah, Ye bhi bas deen ki rehnumai, le sakti hai Iske alawa kuchh nahi, jaisa ki alahazrat ne ek mukam par farmaya ki Jab bivi ke janaze ko dusre mard kandha de sakte hai To ye bhi shohar ko kandha dene me kya harz,
(or ye bhi hukm bas ulama, mufti wagera ke liye hai , Aam logo ko to iski bhi ijazat nahi,)
Or ajkal urf aam par hai islye imam sahib ne sahi kaha,
واللہ أعلمُ

Suwal no. 61
Sayyad sahab mujhe ek baat pata karni hai ki, Kabhi kabhi aisa hota hai ki, me jaldi me office aa jata hai Or yaha aa kar pata chalta hai ki me nahana bhool gaya, Or me napak hu, to kya kara jaye yani meri zohar asr Ka kiya hoga, , Or mere office me mera dost he wo wese to wahabi hai, Magr deen ka ilm rakhta hai.. usne kaha koi nahi, ab ye majburi Hai ghar jaa kar qaza padh lena, Kuchh aap bataye, har baar ki tarah, koi ray den meri to kuchh samajh nahi aa raha

Jawab: 61 بسم اللہ الرحمن الرحیم
Pehle to ye arz bhi karta chalu taki is muamle me zindagi bhar Ke liye apki islah ho jaye ki, lafz “sayyad” me ‘yaa’ ke niche zer Hota hai, naa ki ‘yaa’ ke upar zabar, to lughat ke mutabik “sayyid” hoga naaki “sayyad”

Aap par namaz farz hai, qaza nahi ki jayegi, apko chahiye ki Office se chutti lekar ghar jaya jaye, agar ye mumkin nahi, to Zohar ka waqt bahut tavil hota hai, aap apne lunch time me Khana chhor kar, kareeb kisi masjid me jaye ki har masjid me Aksar gusal ka intizam hota hai, waha ghusl kare, or namaz ada kare, or agar koi andar ka kapda bhi napak he to use dho kar fir pehna ja sakta hai, Apne jo surat byan ki tark e namaz par ujr nahi…

ab raha wahabi ka Jawab, to wahabi namaz ki qadr nahi janta kabhi taravih 20 se kam karke 8 to kabhi vitr 3 se 1, or wahabi se masala puchhna haram hai chahe wo sahi bataye, or shariat ka yahi hukm hai, fir koi ye kahe ki use deen ka ilm he or ham sahi baat kahi se bhi sun lete hai aise log bhi jahil hai, kyunki ilm to wahabi ke rishte daar iblees ke pas bhi hai, or quran me iski baat sunne or perwi ko mana kiya gaya to ye dalil nahi hoti ki kisi badmazhab pe ilm ho to usse deen ki rehnumai li jayegi, or kuchh log ispar ek

hadis ko daal late hai, ki ek sahaba ko ayatul kursi ki fazilat shaitan ne batai to huzoor ne kaha ki shaitan ne sahi kaha, islye sahi baat wahabi se bhi sun sakte hai, aise log bhi jahil hai.

\- - - - - -

Madani Mashwara,

Apne apne Suwal me kaha, ki wo wahabi apka dost hai… Aagar wo sach me wahabi hai to apka dost nahi hona chahiye Or agar wo apka dost hai to wahabi kaise hai sunni kyun nahi. ye gaur karne ka makam hai, AlaHazrat farmate hai,:- **Dushman e ahmad me shiddat kijiye**..

Suwal no. 62

Hazrat ye sher hamare pas kisi ne bheja hai, Shayd farsi me he kuchh samajh nahi aa raha
Kya he ye.. ise aap farsi se urdu me kar do. Meherbani hogi,

ہزار بار بشویم دہن بہ مشک و گلاب
ہنوز نام تو گفتن کمال بے ادبی است

Jawab: 62 بسم اللہ الرحمن الرحیم

Iska khulasa kuchh is tarah hai ki,

Hazar baar bhi agar apne mu ko Mushk aur gulabjal se dhoun to bhi, Aap Huzoor (علیہ السلام) ka Mubarak aur paak naam lena Mere liye be-adabi hai… (aur allah behtar janne wala hai kya haq hai)

Suwal no. 63

Janab warsi shahb apko bar bar mail karke tang karne ke liye sharminda hu Magar ek wahabi ne ala hazrat ke ek sher par etraz kiya or usme Gustakhi sabit ki, or sun kar to mujhe bhi ajeeb laga ki ye sher AlaHazrat ka kaise ho sakta hai magar dekha to unhi ka tha… Hamare dil me to shaitan waswase dalta he, kuchh waswase ki kaat To ap zarur karenge,, ye wo sher hai,

Kasrat e bad e killat pe aksar durood
Izzad e baad e zillat pe laakho salam,

Wo bad wali line ka matlab batata hai, Nabi ki wo izzat jo zillaton ke bad mili uspe salam yani alahzarat ne mana ki, nabi ko pehle zillat mili bad me izzat, Khuda hafiz.

Jawab: 63 بسم اللہ الرحمن الرحیم

Dar asl agar alaHazrat ki shayari ko wahabi samajh jaye To wo wahabi naa rahe, Or ye sher balki har sher alaHazrat ki ek karamat hai, Ye sher do ma'ino me istimal hai ek to naat or ek Manqabat, Hum ise naat ke beher me arz karke naatiya matlab Arz karte hain, Haqiqat me wahabi ko lafz Izzat e baad e zillat….

Samajh nahi aaya,

Wo "baa" ke upar zabar ke sath use **"bad"** samjha, Or wo "baa" ke upar pesh hai yani lafz **"bod"** hai, Jiska matlab hota hai door or enliglish me "far" Ab jab wo **bad** hai hi nahi to, sher is tarah hai **"Izzat e bod e zillat**"…. Naa ki "**baad e zillat**" Yani **wo izzat jo zillat se door hai**… uspe salam

Yani alaHazrat to shaan bada rahe hai ki. Wo izzat jiske pas kabhi zillat nahi aai, jo zillat se door rahi..

وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 64

Alam e barzakh kya hai

Jawab: 64 بسم اللہ الرحمن الرحیم

Quran e majeed para 18, surah muminon ayat 100 Me hai:- "Aur unke aage ek aar hai"

Is ayat ki tafseer me khazainul Irfan me hai ki, Baaz mufassireen ne kaha ke barzakh Waqt e maut se waqt e ba'as tak ki muddat hai,

Bahare shariat Jild: 1 Page: 98 par hai,

Dunya aur akhirat ke darmiyaan ek aur alam hai Jise aalm e barzakh kehte hai,
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 65
"Ye jo dawateislami wale aurato ki tarah chadar odh lete hai Gunah hai hadis me Huzoor ne mard ko aurat wala libas pehnne Se mana kiya, magar ye to jahil hai inhe kuchh nahi ata jata Aurat se mushabihat karke samajhte hai deen ka kam hai" Hazrat ye main nahi kehta aisa kehna hai hamare ek imam sahab ka Kya ye sahi hai sar par chadar odhna gunah or mana hai ?

Jawab: 65 بسم اللہ الرحمن الرحیم
Sar se chada odhna sunnat se sabit hai, namaz me bhi or baaz awqat Gair namaz me bhi, ab jo kisi sunnat ko apni jahalat ki bina par Gunah, mana, kahe, to uska zaati hasad hi hoga. Ki chahiye tha kisi Mufti se tehqeeq karte, Ye hadis: Abu naeem ne abdulla bin abbas se riwayat ki, Ke farmate hai Huzoor (علیہ السلام): لایجعلون عمائمھم تحت ردائھم یعنی فی الصلٰوۃ
Tarjuma: Allah azzawajal us qaum ki taraf rehmat ki nazar nahi Karta, jo namaz me apne imame apni chadar ke niche Nahi karte, Or is hadis ko IMAM AHLE SUNANT ne Fatawa Razawiyya Jild:7 Safah: 300 par bhi naql kiya,

Fatawa faizur rasool Jild: 2 Safah: 375 par hai
Chadar sar se odh kar namaz padhna SUNNAT hai,

Or yahi Fatawa Amjadiya me hai, jo ki alaHazrat ke Khalifa hai,

Namaz ke alawa bhi sar se chadar me koi harj nahi balki Bukhari shareef ki sharah Fatahul Baari me farmaya Aksar awqat sar se odhna sunnat e mubaraka hai, Musnad ahmad me ek hadis naql hai, ki ek Roz Huzoor (علیہ السلام) Sar e aqdas par chadar odhe huye humare pas tashreef laye,
Or jab Hazrat abu huraira ne Huzoor (علیہ السلام) se farmaya ki me apki hadis Bhool jata hu, to Huzoor (علیہ السلام) ne kya farmaya "**apni chadar laao**" Kya abu huraira ghar se chadar laye ? agar nahi to maloom hua ki Chadar sahaba bhi istimal karte the.. Mard ko chadar odhne par dalail or bhi hai magar ispe bas kiya jaata hai, ye kafi hai ki agar wo muballigh jo sunnat pe amal Kare to jahil hai, Fir Wo hadis ka kya hukm hai, Or alaHazrat par un maulana sahab ka kya hukm Or ye bhi farmaye ki, sadr us shariat mufti amjad ali azami or mufti Jalaluddin amjadi wagera, kya ye hastiyan bhi unke nazdeek jahil hai, (Allah ki panah)
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 66
Agar kisi shaks ke kapdo par napaki lag kar sookh gayi or koi nishan bhi baaqi na raha ho to kya gusal ke baad wo kapde dobara pehne ja sakte hein or wo napaki naali ki he or 1 dirham se zyada he ?

Jawab: 66 بسم اللہ الرحمن الرحیم
G, ha pehen to sakta hai, jabki waqai ab koi nishan baki naa ho. magar behtar yahi hai, Jis hisse par wo napaki thi us hisse ko dho liya jaye.
Bahar e Shariat Jild:1 Page: 400 par hai,
"Mani kapde me lag kar khushk ho gai to kewal mal kar Jharne aur saaf karne se kapda paak ho jayega."
Or ghusl ke baad napak kapde pehnne se koi shaksh napak Nahi hota. Or agar kapde ki najasat jism pe lag bhi jaye To bas jism ka wahi hissa dhona kafi hai, fir ghusl zaruri nahi hota
واللہ أعلمُ بالـصـواب

Suwal no. 67
baz log tilawat e quran karte hain khas kar ramazan me bina hi awaz ke or isi tarah qurankhwani me, bache yani chupchap ungli chalate rehte he or yahi hal gharo me aurato ka hota hai, to is tarah quran be-awaz padha hua hai ya nahi, ise isal e sawab kar sakte hain ya nahi,

Jawab: 67 بسم الله الرحمن الرحیم
Baghair awaz mehez Dil me quran ko padhne ya sirf dekhne se Padhne ka sawab NAHI milega,
Sirf dekhne ka milega, or use chhune ka (agar ungli rakh ke padha)
واللہ ورسولہ اعلم ، عزوجل وصلی اللہ تعالی علیہ وسلم

Suwal no. 68
Suna he ke belt bandhkar chahe wo chamdha ki ho ya gair chamdha ki namaz nahi hoti kya ye durust he hawala bhi inayat farmaye

Jawab: 68 بسم الله الرحمن الرحیم
Ghalat hai, Belt me namaz ho jayegi jabki us par koi jaandar ki Tasveer naa ho, or agar kisi ne islye kaha ki, belt me kuchh loha steel wagera hota hai, to Uska hukm ye hai ki wo belt ke tab'e hai, Jis tarah patte wali ghari me bhi to sui or andar ki Machine (masheen) or dakkan bhi dhaat ka hota hai Magar wo bhi patte yani ghari ke tab'e hai. to kya patte wali ghari ko Aaj tak kisi ne mana kiya, ? Or agar kisi ne chamra samajh kar kaha ki chamre se namaz nahi hoti To hadis me faramaya ki, (mafhoom) Jab chamra ubaal liya jaye to paak hai, Or chamre ke moze bhi to pehne jaate hai, or uspe masah bhi hai.. Bas ye kaafi hai, ki koi dalil ise pehnne se nahi rok rahi, Or jis chiz ko shariat mana naa kare wo fi nafsehi jaiz hoti hai..
Or jo kisi chiz ko najaiz kahe shariat ke qaida ke mutabiq Dalil dena uske zimme hai,
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 69
Quran me lafz Allah ki hijje karte waqt **Alif** se allah bola jayega ya **hamza** se allah

Jawab: 69 بسم الله الرحمن الرحیم
Ye baat logo me aam hai or awam isse waqif bhi Shayad Nahi hoti ki quran wagera me **Alif** se allah hota hai Ya **hamza** se, Or mera zan ghalib hai ki log yahi samjhte honge Ki **alif se allah** hota hai, jabki arabi me jis alif par Zabar zer pesh wagera ho use alif nahi **hazma** kehte hain, Ye jo '**alif'** se '**allah'** bola or padhaya jaata hai Ye **urdu zuban me hota hai**, Or kyunki quran arabi me hai to arabi me '**Hamza'** se 'allah' hota hai, Yani hijje is tarah padhi jayegi Hamza + lam zabar = al,
Tajweed ke qaide ke hisab se Alif use kaha jata hai, jis par harkat (zer, zabar wagera) Nahi hoti, Or jis alif par harkat ho chahe ek ya do to use hamza kehta hai,
واللہ تعالٰی اعلم

Suwal no. 70
Mera Suwal Hai Ki Agar Koi Aqa Nabi-e-Kareem Ki Shaan Me Ghustakhi Karta Hai To Uski Kya Saza Hogi Or Use Saza Ka Faisala Kon Suna Sakta Hai ?

Jawab: 70 بسم الله الرحمن الرحیم
Gustakh e rasool beshak kafir hai. Or uski saza siwaye maut ke kuchh nahi. Usse tauba karwai jayegi or bad tauba ke use maut ki Saza ki jayegi, tauba ke bad bhi maut isilye ki tauba ka Ye faida hoga isse uski namaz e janaza ho sakti hai. Or agar tauba naa kare to bhi maut ki saza hai magar Ab namaz e janaza bhi nahi padhi jayegi, Or ye kaam hukumat e islamia ka hai, badshah e islam Saza dene par qadir hoga, Or fi zama hukumat islam ki nahi to hukm ye hai ki Aise shaks ko kanoon ke hawale kiya jaye. Awam ko kanoon hath me lene ki ijazat nahi hogi.
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 71
kya mitti ka tel napak he ya sirf us ki bu yani khushbu napak he ?

Jawab: 71 بسم الله الرحمن الرحیم

Mere khayal me to naa mitti ka tel napak hai Naa uski bu napak, bas isme tez mehek hoti hai Jiski wajah se fuqaha ne ise masjid me lee jane se Mana kiya
Jaisa ki Fatawa Razawiyya Jild:8 Page:102 me hai
"Mitti ke tel me sakht badbu hai aur masjid main Badbu le jaana kisi tarah jaiz nahi,"

Ye hukm uski tez khushbu ko le kar hai Mutlaqan mitti ke tel par nahi Or agar mitti ke tel se uski mehek jaa chuki Yaani udh chuki to masjid me le jaane me bhi Harj nahi, Jaisa ki khud **AlaHazrat** isi Jild:8 me Page: 103 par farmate hai
"Masjid me mitti ka tel jalana haram hai, magar jabki Uski bu bilkul door kar di jaye. (yani bu naa ho to jaiz)
Or agar mitti ka tel napak hota to khushbu khatam hone ke Baad bhi masjid me le jane ki ijazat nahi hoti, Bas yahi zahir ho raha hai ki mitti ka tel napak nahi hai, jab tak usme koi napaki naa mil jaye
واللہ أعلمُ

Suwal no. 72
Hazrat ek Suwal hai ki salatut tasvi ki namaz me kya kya padha jata hai ?

Jawab: 72 بسم الله الرحمن الرحيم
Salatut-tasbih ki namaz me 300 martaba teesre Kalima ka hissa padha jata hai, jo aapko kisi bhi namaz ki Kitab me mil sakta hai, baki namaz, namaz e nafil hi Ki tarah hogi. Padhne ka tariqa ye hai. Namaz ki niyat kare fir sana padhe uske bad
15 baar tasbih (wahi teesre kalime wali)
Fir ta'wuzz tasmia (auzbillah, bismilla)
Sureh fatiha, or surat or
10 bar tasbih
Fir ruku or 3 bar ruku ki tasbih padhe uske bad fir
10 bar tasbih
Fir ruku se sar utha kar qoma ki 1 tasbih or
Fir 10 bar wahi tasbih
Fir sajda or 3 bar sajde ki tasbih or fir
10 bar wahi teesre kalime ki tasbih
Fir sajde se sar utha kar jalse me beth kar
10 bar tasbih
Fir doosrey sajde me jaye or 3 bar sajde ki tasbih or
10 bar fir tasbih

Bas ye yaad rakhe ki qiyam ki halat me surah fatiha se Pehle bhi 15 bar tasbih hai or bad me 10, or jagah 10-10 Is tarah ek rakat me 75 tasbih hogi or 4 me 300
واللہ أعلمُ

Suwal no. 73
Khushu khuzu. Kya hota hai. ?. or namaz me khushu khuzu kaise hasil ho?

Jawab: 73 بسم الله الرحمن الرحيم
Ye dil ki kaifiyat ka ek naam hain
Or Firoz Ul Lughaat safe:591-592 par hai
Khushu:- ajizi, gidgidana, Khuzu:- ajizi, gidgidana

Namaz me is tarah hasil kiya jaye.. Ki banda jab namaz ko khada ho to bas ye Samajh le ki ye uski zindagi ki akhri namaz hai Fir use koi moka nahi milna, isi namaz ko Jitna achcha or behtar, dil laga kar padh lu to achha hai. Kyunki aaj kal dil me khyalat itne aate hai ki ye Tasawwur nahi jam pata ki allah dekh raha hai Or naa ye ki ham allah ko dekh rahe hai.

وهُو تعالیٰ أعلمُ بالصـواب

Suwal no. 74
mansoor bin hallaj sufi koun tha.. kiya ye wahi hai jis ne apne ap ko **ana la haq** kha tha...imam yousuf ne qatal ka hukm diya tha...qatal hone ke baad is ke khoon ke katra katra **analhaq** kaheta tha..wazahat farmaye tafseel baqsh jawab ata kare...

Jawab: 74 بسم الله الرحمن الرحيم
Hazrat sayyidi hussain bin mansoor hallaj jin ko Awaam mansoor kehte hain, mansoon unke walid ka Naam tha aur unka ism husain, **ye akbir ahle haal se** the Or **allah ke wali** the. Mukhtasar byan kiya jata hai ki, Jab aapki behen ne wo pyala jo asman se utra tha piya To apne bhi peene ki farmaish ki, To apki behen ne kuchh apke liye bacha diya. Jab apne wo piya to apko har taraf se ye awaz sunai dene lagi ki "kaun iska zyada haqdar hai ki hamari raah me qatl kiya jaye" Unhone kaha "ana lahaq" ("اَنا لَاَحَق") beshaq me sabse zyada Iska sazawar hun, or logo ke sunne me aya, Unhone "انا الحق" kaha jiska matlab hota hai "main khuda hu" Wo dawa e khudai samajh kar kufr samjhe or qatl ki saza di.

Or ye bhi yaad rakhna chahiye ki baz waqt wali apni alag kefiyat Me hota hai agar aisi halat me usse kufr bhi nikal jaye to Kufr ka hukm nahi hota, kyunki us waqt wo shariat ka mukallaf Nahi hota, Hussain bin mansoor kafir nahi the. Musalman waliullah hai, Khud deoband ke mufti ne Fatawa Rashidiya 187 par likha ki Mansoor mazoor the behosh ho gaye the un par kufr ka fatwa nahi
Qatl be bad khoon ke katra katra analhaq kehta tha… ye mujhe yaad nahi
Balki Fatawa Uttarakhand Page: 53 par hai,
Unhe sooli chada diya gaya….
Agar yahi haq hai to sooli pe Chadane se khoon nahi behta.. Baki allah behtar janne wala hai..
وهُو تعالیٰ أعلمُ بالصـواب

Suwal no. 75
Hame kisi ne bataya ki maathe par kashfa yani teeka jise tilak bhi bolte hai. Ye lagana kufr he. Or wo kehte hai ki ye alaHazrat ne likha hai. Or bahut musalman shadi me dulhan ko lagate hai. Magar hamne imam sahab se hawala puchha to kehte he.. bas alaHazrat ne likha he shayad Fatawa Razvia me ho. Hame Jild: Page: yaad nahi.. Janab se arz hai ki madad kare ki. Ye masala kaha he or kis Jild: me kis Page: me ye kufr likha he.. allah iska inam dega.. or mujhe apke siwa jaldi koi nazar nahi aata..jo itni asani se ise talash le..

Jawab: 75 بسم الله الرحمن الرحيم
Aapne jise kashfa likha hai wo dar haqiqat "**qashqa**" hota hai, G, han imam sahab ne sahi farmaya AlaHazrat ne ise Fatawa Razawiyya me kareeb 15 se zaid mukam par zikr kiya, or Alamat e kuffar ki bina par kufr likha. Jaisa ki, Fatawa Razawiyya Jild: 14 Page: 394 par likha
"Qashqa shiar e kufr manafi islam hai,"

Fatawa Razawiyya Jild: 21 Page: 296 par hai
"Maathe par qashqa (tika/tilak) lagana khas shiar e kufr hai Aur apne liye jo shiar kufr par raazi ho us par kufr lazim hai"
وهُو تعالیٰ أعلمُ بالصـواب

Suwal no. 76
Huzoor Kiya ye sahi hadis hey ki Jis mulk me paida huye uss mulk se mohabbat rakhna kiya Eman ka hissa hey? References atta farma dijiye Huzoor

Jawab: 76 بسم الله الرحمن الرحيم
Is bare me jo hadis byan ki jaati hai wo is tarah hai حب الوطن من الایمان yani,
(watan ki mohabbat iman ka hissa hai) Ye hadis se sabit NAHI hai,

Balki imam shamsuddin sakhawi maqasid e husna aur Imam jalaluddin suyuti shafai ne al durar al muntashira Me bila ittifaq is riwayat ko farmaya: لم اقف علیہ (yani, main isse agah nahi ho saka)

Allah ne quran e pak me apne un bando ki tariff Ki hai jo allah wa rasool ki mohahhat me apna Watan chor den, aur un logo ki sakht mazammat Farmai jo watan ki mohabbat liye bethe rehe Or allah aur rasool ki taraf mohajir naa huye.
Jaisa ki surah nisa ayat 100 me hai, "Aur jo allah ki raah me ghar chhor kar niklega wo zameen Me bahut jagah aur gunjaish payega aur jo apne ghar se Nikla allah wa rasool ki tarah hijrat karta fir use maut ne Aa liya to uska sawab allah ke zimme par hoga"

Fatawa Razawiyya Jild: 15 Page: 298 par hai
Jo Madina tai'iba ki haziri par watan ki mohabbat ko Ehmiyat de zalimon ki tarah hai..
وھُو تعالیٰ أعلمُ بالصـواب

Suwal no. 77
Agar Kisi Khatoon Ke Shauhar Ka Inteqaal Hogaya Ho Or Uske Bachche Islam Se Baligh Hon Magar Duniyawi Taur Par Nahi Or Wo Padh Rahe Hon Or Us Khatoon Ka Koi Zariya Na Ho Paise Ka To Uspe Fix Deposit Or Bank Ka Interest Lena Haram Hoga Ya Jaiz ?

Jawab: 77. بسم اللہ الرحمن الرحیم
Jaiz hoga, Or ye khas is aurat ke liye hi nahi balki. Hind ke bank se jo extra raqm milti he wo jaiz hai. Wo sood nahi hai.
وھُو تعالیٰ أعلمُ بالصـواب

Suwal no. 78
Agar Hindustani Bank Me 1 Lakh Jama Karne Par Bank 5 ya 10 Saal Me 1 Lakh Ka 2 Lakh De Yani Paisa Dugna Ya Asal Jama Raqam Se Zada Paisa Dene Ka Wada Kare To Ye Paisa Kaisa Hai?

Jawab: 78 بسم اللہ الرحمن الرحیم
Jaiz he.
وھُو تعالیٰ أعلمُ بالصـواب

Suwal no. 79
Fatiha ka sahi tariqa irshad farmaye.

Jawab: 79 بسم اللہ الرحمن الرحیم
Fatiha asl me isaal e sawab hai, Awwal akhir durud padh kar jo quran padhna chaho Padh kar isaal kar do. Iske bahut se tariqe hai. jo buzurgo Se sabit hai. Or mash'hoor wahi hai. ki Koi bhi ayat, fir,
1 Sureh kafirun
3 sureh ikhlas
1-1 sureh falak or naas
1 sureh fatiha
Fir, sureh baqra ki kuchh ayate (alif,laal, meem ...se) Or baz log ayat-al kursi padhte hai. Sab jaiz hai , Jo padho. Or me To Sureh ikhlas 12 bar padhta hu Isse 4 quran ka swab milta hai.
واللہ أعلمُ بالصـواب

Suwal no. 80
Hazrat ek baat me meri islah kare. Ki kuchh jagah Musalmano ko English me momden kaha jaata hai Iska kya matlab hai, kya musalman ko momden kehna Thik hai yaa fir kisi form wagaira pe likhna

Jawab: 80 بسم اللہ الرحمن الرحیم

Jahan tak meri naqis tehqiq hai, to yahoodio ne ye naam Nikala hai, wo Huzoor Muhammad (عليه السلام) ko Manne walo ko momden kehte hai. Yani ye nabi ka maz allah bigra hua naam hai. Mtlab jo Muhammad ko manta ho use wo bajaye mohammadi Ke momden (apni zuban) me kehte hai, Fir yahi aam ho gaya. Musalmano ko chahiye ki jaha bhi likhe bole, Musalman bole, momden kuchh nahi hota.
Haqiqat me to mohammadi hona chahiye tha. Ab English ho ya chines musalman, musalman hii rahega. Magr afsos, aak ke kuchh padhe likhe jahil nojwano ka Ye hal kar rakha hai. ki eng. Bolte waqt wo khud. Lafz momden Used karte hai.
والله أعلمُ بالـصـواب

Suwal no. 81
Agar kisi ne Mohammad ki qasm kha kar tori to kya kaffara hai?

Jawab: 81 بسم الله الرحمن الرحيم
Qasm khana jaiz hai or jahan tak ho bachna behtar hai Khuda ke alawa kisi ki qasm, qsm nahi hoti jaise ki Bahare shariat me hai: khuda ke alawa kisi ki qasm khana makruh hai, or ye qasm hoti bhi nahi. Yani ise torne se kaffara lazim nahi
Bahare-shariat Jild:2 Page:298
والله أعلمُ بالـصـواب

Suwal no. 82
Hamare ilaqe me taravi ke dauran ek shaks ne imam sahab Ko luqma diya bad taravih logo ne etraz kiya or kaha ki Sirf hafiz hi hafiz ko luqma de sakta hai jo hafiz nahi wo Luqma nahi de sakta. Bataye kya sahi hai kya ghalat ?

Jawab: 82 بسم الله الرحمن الرحيم
Jahalat ko dafa karta he jo ye **Fatwa** wahi hai Is
byan me ki....
Gair e hafiz ka, hafiz ko luqma dena sahi hai,
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luqma dene Wale ka hafiz hona shart nahi, agar ghalati Par kharabr-dar hai to, luqma de sakta hai, Or qaum ka ye kehna ki hazif ko hafiz hi luqma de Sakta hai niri, jahalat ka saboot hai,

Qk khud Huzoor (عليه السلام)ko baz moke par, Sahaba ne luqma diya to, ab un logo se ye Puchho ki nabi ko, gair-nabi luqma de sakta hai, Magar hafiz ko gair-hafiz nahi, Kya ye hafiz nabi se bhi zyada martabe ka tha jo iski shaan ghat gai, Hafiz TO hafiz, khilaf e shara kaam par, Mufti ki islah bachcha bhi kar sakta hai,

Magr puchi gai surat me jis muqtadi ne imam ki ghalati Batai bad taravi wo sach me ghalati thi, to ye mamla Khud Imam ko qaum ko samjhana chahiye tha. Ki ye meri ghalati Thi. Or inhone sahi kaha, magar hal ye hai ki aaj, imam khud Apni shaan bachane ke liye chup rehte hai, or qaum fesla karne lagi,
Un logo ko (balki imam ko bhi) shayad ye maloom nahi baz surato me Luqma dena **FARZ** hai baz me **WAJIB** or baz me **JAIZ**,
Agar wo ghalati imam ne aisi kari ki luqma dena **FARZ** tha to muqtadi Ne thik kiya..

Jaisa ki **Sarkaar E AlaHazrat Imam Ahmad Raza Khan Muhaddis E Azam** farmate hai,

“imam jab aisi ghalati kare jisse namaz tut jaati ho, to uska Batana or islah karna HAR MUQTADI par FARZE_KIFAYA hai “
Fatawa Razawiyya: Jild:7 Page:280,

SUBHAN ALLAH: imam ne mutlakan farma diya ki “har muqtadi” Yani jo ahl ho, ye naa kaha ki ghair-hafiz naa bataye,

Fir aage Safah: 281 par farmate hai,:
“Agar ghalati aisi hai jis se wajib tark ho kar, makruh tehrimi ho, to Uska batana HAR MUKTADI par WAJIBE_KIFAYA hai,
Fir isi Safah: par farmate hai:
“Agar ghalati aisi ho ki jis se namaz me fasad naa ho naa wajib tark jab bhi Har muktadi ko batane ki IJAZAT hai,”

Lo kya khoob chamakte suraj ki tarah saaf ho gaya ki,. Imam ki islah har muktadi kar sakta hai,
(kya hi achi misaal)

Aam muktadi (jo ghalati par qadir ho gaya ho) imam ko lukma De sakta hai, hafiz hona zaruri nahi,

Balki baz hafiz nire jaahil hote hai, ki siwaye quran ratne ke Kuchh masail aate nahi fir apni shan bachane ke liye Ghalt masail bata dete hai maine khud kai martaba dekhe hai,

Ummid hai saail ki dil ki khaiti ko in hawalo ne hara-bhara Kar diya hoga, Jiska sail talabgar tha, Dalil or bhi hai, magar isi par bas kiya jaata hai, Suwal or bhi hote hai, or waqt ki killlat hai.
واللہ أعلمُ بالـصـواب

Suwal no. 83
Tahajjud ke kya waqt hai or fazilat bhi irshad farmaye ?

Jawab: 83 بسم الله الرحمن الرحيم
Tahajjud ka koi waqt mukarrar nahi hai, Bad isha, kuchh der so jaane ke baad bhi Padhi jaa sakti hai..soye bager padhe to tahajjud nahi.. Or logo me jo ye mash’hoor hai ki 12 ke bad tahajjud ka waqt hota hai ye ghalat hai.
Tahajjud ki rakat ? Kam se kam tahajjud ki 2 rakat hai or
Huzoor (عليه السلام) se 8 tak sabit hain (bahare-shariat)
FAZILAT:
Para 21, ayat 16-17 me rab ka irshad hai, “in ki karwate juda hoti hai, bistaro se aur Apne rab ko pukarte hai darte hain ummid Karte or hamare diye due se kuchh khairat karte hai, To kisi jee ko nahi maloom jo aankh ki thandak in key Liye chhupa rakhi hai..sila inke kaamo ka”
واللہ أعلمُ بالـصـواب

Suwal no. 84
Hazrat ek Suwal hai ki agar aurat hi imam bane to kya uske Peechhe auraten namaz padh sakti hai.

Jawab: 84 بسم الله الرحمن الرحيم
Orato ki imam ke liye mard Hona shart nahi, Aurat bhi (aurat ki) imam ho sakti hai Magr (aurat ki imamat) makruh hai, Or fuqaha ne aurat ki imamat ko makruh likha hai
Behtar yahi hai ki apni tanha namaz padhi Jaye, kyunki imamat ke liye kuchh or bhi khas Shart jaise taharat, qirat wagera, aur mojuda Haalat me, agar imam banne wali aurat Isse waqif naa hui to, sab ki namaz fasid hogi Aur ek baat, ki imam fasik na ho, Yani jo imamat kare wo aurat, elaniya Gunah, bepardagi, namaze qaza wagera Naa karti ho, or aisa dekhne me kam hi Aata hai, to aisi surat me ye fasika hogi, or namaz iske Peechhe durust nahi.
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 85
Murde ko Qabr me rakhne ke bad uske Kafan Ke Bandh Kholne chahiye yaa rehne den kya kare,?

Jawab: 85 بسم الله الرحمن الرحيم

Sari bandhish Kholna, yaa naa kholna dono ikhtiyaar hai, (or mash'hoor wa maruf saari (teeno) bandish khol dena hai) Jaisa ki,
Sadr-us-sharia,
Badru-tariqa,
Qazi e Islam,
Faqh-e-Hind,
Hazrat e Allama, Maulana,
Al-Haji, Al-Qari, Al-Mufti,
Muhammad AMJAD ALI AZAMI
(Alaihirrehma) Apni Shohra e afaaq Tasneef Bahar e shariat Jild:1 Page: 844 Par Farmate hain,
"Qabar me rakhne ke baad kafan ki bandish khol den, Ki ab zarurat nahi, Or naa khole to bhi harz nahi"
وھُو تعالیٰ أعلمُ بالصـواب

Suwal no. 86
Kya murde ke Dafina ke Bad Hatho Ko Jharna mana hai ?

Jawab: 86 بسم الله الرحمن الرحيم
Hath Jharne (saf karne) me koi harz nahi, Jabki taali ki awaaz naa aye, Ki Durr e mukhtar wa fatawa shami me hai Taali banaja Haram hai, Or awaz naa aye to harz nahi… (or ghaliban ye manahi bhi isilye thi ki tali naa baje Magar log ise jahalat ki taraf le gaye, ki hath hi jharna Mana samjhne lage) Iska Jawab dete huye, **Mufti Amjad Ali Azami Farmate hai:**
"Hath me jo mitti lagi hai, use jhar den, Ya dho daalen Ikhtiyaar hai,"
Bahar e shariat Jild:1 Page:845
وھُو تعالیٰ أعلمُ بالصـواب

Suwal no. 87
Agar namaz padhte waqt kisi ke upar Chipkali Gir jaye ya chad jaye to wo napak hoga ya nahi?

Jawab: 87 بسم الله الرحمن الرحيم
Chhipkali kisi namazi ya kisi ke upar Gir jaye ya chad jaye to napak nahi karti Ki uska zahir naapak karne wala nahi, Or, Koi kab napak hota hai uske liye saail ko chahiye Ki kisi aalim e deen se samajh kar **Qanun e shariat** ka mutala kara jaye. Paki naapaki ke or bhi ahkam, maloom Ho jayenge..
والله أعلمُ بالصـواب

Suwal no. 88
Jis shaks ke par sirf 2 tole sona or 250 grm. Chandi hai to kya ispe zakat hai?

Jawab: 88 بسم الله الرحمن الرحيم
(jis din suwal hua us din chandi ki qeemat ke mutabiq)
Puchhi gai surat me, ye shaks sahib e nisab Ho gaya, ispe zakat wajib hai, Jabki sail wajibat e zakat ki aur sharait Maslan, (qabza, baligh, 1 saal guzarna) se waqif ho. Or ye paayi jaati hon,
والله أعلمُ بالصـواب

Suwal no. 89
Asman me jo bijli chamakti hai wo kaise chamakati hai,

Jawab: 89 بسم الله الرحمن الرحيم
Allah azzawajal ne badalo ko chalane ke liye ek firishta Muqarrar farmayaa hai, Aur iske hath me ek bada koda(haunter) hai, Jab wo koda badal ko marta hai, uski tari se aag jharti hai Jiska naam bijli hai
Fatawa Razawiyya Jild: 27 Safah: 93
واللہ تعالیٰ اعلم

Suwal no. 90
Nafil Namaz Beth kar padhni chahiye yaa khade ho kar ?

Jawab: 90 بسم الله الرحمن الرحيم
Nafil namaz bina majburi bhi beth kar padhna jaiz To hai magar beth kar padhne se, kade ho kar padhne ki nisbat adha sawab milega.. jaisa ki hadis me farmaya:
HADIS: beth kar padhne wale ki Namaz Khade ho kar padhne wale ki aadhi hai, (Muslim Shareef)
Han, agar kisi majburi me beth kar padega To sawab me kami naa ayegi.. Or ye jo aajkal nafil bethkar padhne ka riwaz Bana rakha hai or samajhte hai ki nafil beth kar Hi padhne chahiye ye ghalat hai, khade ho kar Hi padhna afzal hai,
واللهُ أعلمُ بالصواب

Suwal no. 91
Adab janab, kya me apse ek baat maloom kar sakti hu Ki jo WARSI hazraat hote hain, wo bhens ka gosht nahi Khaate, wo kehte hai, bhensa Waris Pak ka mureed tha. Isilye wo hamara peer bhai hai, or hame iska gosht halal Nahi, Jawab shariat wala dena, kyunki aap bhi warsi ho. Or ye bhi batana kya aap bhi nahi khate.. ya khate ho

Jawab: 91 بسم الله الرحمن الرحيم
Ye logo ki jahalat hai, or nihayat ghalat baat hai, shariat me Iski koi haisiyat nahi.. or ye log allah ke halal ko haram thehrate hain,
yaad rahe peeri mureedi, shariat Ke dayere me ek mubah fel hai or janwar shariat ke mukallaf nahi (yani janwar par shariat lagu nahi) fir uske liye peer kya or mureed kya,, ha agar koi gosht pasand naa kare to alag baat, magar ye kehna shariat par iftira hai ki bhensa mureed tha… bas itna zarur hai ki ek pagal bhense ne unhe dekh kar logo ko marna band kar diya or adab se sar jhuka liya. Agar is adab se us bhense ka gosht warsi hazraat par Haram ho gaya to unhe oonth to bilkul nahi khana chahiye Wo to or ala darje haram hona chahiye. Jise hum aage chal kar sabit karenge…

main kehta hu (or allah hi ki tofiq se) agar maan bhi liya jaaye ki ek bhensa unka mureed tha to bas usi bhense ka gosht naa khao, kya wo abhi tak zinda hai, kya ek bhense ke mureed hone se poori bhens ki bradari mureed to nahi hui, ye bhi to mureed hone ke khilaf hai warna fir to me mureed ho jaun kaafi hai, or meri aulad dar aulad qiyamat tak mureed ? agar aisa nahi hai, sabko alag se mureed hona padhta hai
to fir main kehta hu (usi rab ki tofiq se) us bhense ka khandaan ab tak kaise mureed chala aa raha hai, kya duniya ke ye sab bhense bhi mureed hai... (HARGIZ NAHI)..
Or ye waris pak ne kab kaha ki bhens unka mureed hai, or usi sar jhukane ke adab se unka mureed hona sabita nahi hota.. Warna ye lazim ayega, ki oont ka gosht bhi haram ho jayega.. kyunki oonth ne bhi **Huzoor E Pur Noor Aaqa E Do Jahan** (عليه السلام) ke aage sar jhukaya tha… kya waris pak ka martaba Huzoor se bada hai, warna ye aqeedah kis shariat se nikala ki jis wali ki tazim me janwar sar jhuka de to uska gosht us wali ke manne wale par haram fir to ye bhi laazim ayega ki bahut se janwar ne Huzoor ki tazim ki to ummat e Muhammadia ko wo haram hone chahiye..?
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Magar bhense ko haram kehne wale oonth or deegar Janwar to khoob khaate hai,
(allah jahalat ke andhere se hifazat kare)
Sabit hua ki gosht bhens ka halal hai Fir chaye, qadri khaye, Warsi ya Farsi halal sabke liye halal hai,

Yaad rakhna chahiye ki bhale hi wo log gosht nahi khaate Magar wo halal hi jante hai, ye jisne bhi sail se kaha ki Wo haram samjhte hai ghalat hai, ye uska zati fel hai agar Koi haram samjhe… magar mutlaqan **Warsi** kehlane wale **Waris pak ki mohabbat me nahi khaate or usme koi Harz bhi nahi**, magar wo haram nahi kehte.. apko Is bare me tehqeeq karni chahiye..

Reh gaya mera gosht khana. To me boti kisi gosht ki Nahi khaata chahe bhens ho ya baqra (siwaye murga) Isilye ki mere mijaz ko gosht ki boti gawara nahi karti, or asl me boti sirf maze ke liye hai kyunki uski saari taqat shorbe me aa jati hai, ab usme kuchh nahi bachta, siwaye shoq ke, Ha gosht ka tari ya usme koi sabzi zarur khata hu.. or baz awqat boti bhi,
واللہ أعلمُ بالصواب

Suwal no. 92
naapak halat me maiyyat ko mitti de sakte hai ? aur qabristan me dakhil ho sakte hai jawab dei Hazrat to ajr paaye..

Jawab: 92 بسم الله الرحمن الرحيم
Naapaki ki halat me maiyyat ko mitti bhi De sakte hai or qbristan me bhi dakhil ho Sakte hai. magar behtar yahi ki paki hasil ki jaye. Or isme karahat makruh ki hai haram ki nahi,
واللہ تعالیٰ أعلمُ

Suwal no. 93
Hazrat aaj kal kuchh log pyare aaka tajdare madina Huzoor SALLALLAHU-TA-AALA ALAIHI WASALLAN ko **Mohammad sahab** Keh kar pukarte hai Kya yeh tariqa sahi he ya ghalat, Mohammad sahab kahna ? To Hazrat aap se guzarish hai ke is ka jawab de kar hamari Rahnumai farmayen

Jawab:93 بسم الله الرحمن الرحيم
Jab Allah ko bhi "Allah Sahib" kehna jaiz hai To Huzoor (علیہ السلام) ko kaise najaiz ho sakta hai.
Or quran me Huzoor (علیہ السلام) ko bhi sahib kaha gaya. Allah ta'al irshad fermata hai:.
"tumhare sahib na behke na be-rah chale" (Surah najm ayat 02)
Or fermata hai allah:
"aur tumhare sahib majnu nahi" (surah takwir ayat:22)

Bas ye to sabit hua ki Huzoor (علیہ السلام) ko **Mohammad sahib kehne gunah nahi hai**. Mgar hamare urf me musalman aisa nahi kehte balki Kafir hi bolte hai wo isilye ki unhe poora naam durood ke Sath lene me zarur dushwari hoti hai,
Or agar musalman ne aisa kaha to bhi to use samjha diya jaye Ki naam durood ke sath liya karo. Magar aisa nahi ki usne Aisa kehkar koi toheen kar di. Balki mene baz aise musalman Bhi dekhe jinhe khud Huzoor (علیہ السلام) ka naam (kam ilmi or jahalat ki bina par). durood ke sath lena nahi Aata magar wo Huzoor (علیہ السلام) se mohabbat karte hain sunni hai. Hadis me hai, Musalman ki niyat uske amal se behtar hai.

Lekin is tarah **"Mohammad Sahib"** kehne se parhez karna chahiye. Or kehne Walo ko pyar mohabbat se samjhana chahiye. Ki allah quran e pak me irshad fermata hai
"Rasool ke pukarne ko apas me aisa naa thehra lo Jaisa tum me ek doosre ko pukarte ho"
(Surah noor, ayat 63)
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 94
Hawa kya hai, kis chiz se bani hai, ?

Jawab: 94 بسم الله الرحمن الرحيم
Hawa allah ki ek purani makhlook hai Paani se banai gai hai Aur iske liye ilm e ilahi me ek khazana hai Jis par darwaza laga hai aur weh band hai Jis par ek firishta hai, Jitni hawa usme se rab bhejna chahta hai, firishte Ko hukm deta hai aur firishta allah ke hukm se Utna hissa hawa ka rawana kar deta hai
(Fatawa Razawiyya Jild: 27 Safah:100)

واللہ تعالٰی اعلم

Suwal no. 95
Log aalim ke ane par nara lagate hai Kya yeh tariqa sahi hai ya ghalat , Hazrat jawab farma dijiye

Jawab 95 بسم اللہ الرحمن الرحیم
Ye ghalat hai.. Or iski tafseel jawab no. 29 me guzar chuki
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 96
Kya hum kisi gair mazhab ko bheek de sakte hain ya nahi aur agar wo Allah ke naam pe mang raha he to?

Jawab: 96 بسم اللہ الرحمن الرحیم
Is daur ke bhikario se mera bharosa to udh chuka hai Kyunki ab ye unka pesha hai, majburi nahi, Or jo **kamane par qadir ho thik thak ho to aise Musalman ko bhi nahi dena chahiye**. kafir to door. Or kafir ki bila wajah madad nahi karni chahiye. Koshish kare sharai fakir ko hi den,
Jo Allah ka naam le use bheek dena zaruri ho jata hai Shariat me iske koi mayne nahi…
Kal kafir bheekari allah ke naam par makan ke kagaz mang betha to ??
واللہ أعلمُ بالـصـواب

Suwal no. 97
Hamre ghar me bachche khana khane ke bad Plate me kuchh salan chhor dete hain, to kya Unhe gunah milega, isme kya kara jaye,

Jawab: 97 بسم اللہ الرحمن الرحیم
Pehle to ye ki bachche agar nabaligh hai to unpe Gunah to nahi magar jaiz kaam ka Suwal zarur hai,
Dusri baat ye apne nahi batai ki khanae bachche Khud nikal kar khate hai ya aap unhe deti hain,
Agar saalan aap bachcho ko deti hain to plate me hi Kyun nikal kar deti ho ? poori haandi hi unke aage Rakh diya karo, naa plate me niklega naa bachega ?

Khud jab bachcho ko saalan zyada nikal kar deti ho To bachche ki khuraq kitni hogi, Or ghar me rehte huye aurato ko har shaks ka Andaza ho jata hai ki kaun kitna khata hai ? Fir usi hisab se salan nikala jaye, chahe 10 bar do, Magar pehle hi baar me bachcho ki plate bhar di jayegi To yahi hoga, Or bacha hua salan bhi ghar me koi istimal kar sakta hai Agar use aap fenk deti ho to is barbadi e rizq ke Zimmedar aap hain bachcha nahi.
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 98
Kya Hazrat aurat ke baal se pani tapak raha hai us halt me usne namaz padh li us halt me namaz hogi ya nahi hogi ya baal ko sukhe kapde se lapet kar padh liya…

Jawab: 98 بسم اللہ الرحمن الرحیم
Aisa dushwar maloom hota hai ki Baal se paani bahar tapke kyunki Namaz me bhi aurat ko baal ka chupana Farz hai aur jab baal kisi kapde se Dhaak liye jayenge to paani ka tapakna Ajeeb si baat hai aisi halat me paani kapde Ko hi tar karega. Or agar namaz me baal hi khule hai or tab Pani tapakta hai to namaz nahi hogi or wajah Baal ka khulna hai. or shayad hi koi aurat itne Geele baal rehne de ki paani takpe ? Zyada se zyada baal tar ho sakte hai jo dupatta geela kare Beher-haal, Baal geele hai or namaz me dake huye hai to Namaz ho jayegi.. Magar namaz me aisi afat naa chahiye ki baal ko Bhi naa sukhaya jaye, sar ka geela rakhna aurat ke liye Zyada muzir e sihat hai,
واللہ أعلمُ بالـصـواب

Suwal no. 99
Hazrat log jab janaze ko mitti de kar aate hai to ghar me jaane se pahle hi haath muh aur pair dhote hai aur is se pahle ghar nahi jaate Ghar ke bahar kisi nal par dho lete hai To kya ghar me bhi dho sakte hai ya ghar ke bahar hi dhoya jaye

Jawab: 99 بسم الله الرحمن الرحيم
Mitti chahe qabristan ki ho ya kaisi bhi, Fitrat e insani yahi hai ki use dhoya jata hai Or yahi takaza e bashariat bhi hai ki, jism ko Har choti badi gandagi se saaf rakha jaye, To is mitti ko dhone me koi harj nahi magar Ye khyal ki ghar jaane se pehle hi dhona chahiye Yani ye mitti ghar naa jaye ghalat hai, ghar jaa kar Bhi dho liya jaaye to harj nahi, Or mere khayal se ye is tarah shuru hua hoga, ki Jaise bachcha baahar khel kar aata hai to use nasihat Ki jaati hai ghar me gande hath paun lekar mat Ana isi tarah qabristan ki mitti lage hath paun Koi gande ghar lejana pasand nahi karega, to Bahar hi dho lete hai, magar isse kuchh jahil ye samajh Bethe honge ki shayad hath paun bahar hi dhone Chahiye, kyunki is daur e purfitan me log rassi ko bhi Sanp bana dete hai,
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 100
Ek saksh jo pahle se kisi silsile se mureed hai lekin ab wo kisi aur se mureed hona chahata hai, Hazrat to kya wo saksh dusre peer se mureed ho sakta hai aur pahle wale mureed ko kya us se bhi koi bat karni hogi kya, Hazrat jawab inayat farma dijiye

Jawab: 100 بسم الله الرحمن الرحيم
Agar wo shaks aise peer se mureed hai jisme peer banne
Ki charo sharait paai jaati hai, Maslan,
1. Aqeede ka sunni ho,
2. Ilm e fiqh itna janta ho ki zarurat ke masail kitab se nikal sake,
3. Koi gunah ailaniya naa karta ho
4. Silsila Huzoor (عليه السلام) tak pahuchta ho

Agar ye sharait hai to bila wajah sharai bayt torna jaiz nahi Jaisa ki **AlaHazrat Imam Ahle Sunnat Imam Ahmad Raza khan (alaihirrehma)** Fatawa Razawiyya Jild: 26 Safah: 558 par likhte hai
"Jab afazal silsila aaliya, qadriya.. me sheikh jaame sharait Ke hath par fakhr e bayt naseeb ho chuka hai to use doosri Taraf asann tawajju wa pareshan nazar hi naa chahiye, Baz auliya kiram ne farmaya
Jo mureed do peero ke darmiyan ho wo kamyab nahi hota"

Fatawa Razawiyya Jild: 26 Safah: 576 likhte hain
"Peer ko chhor kar uske badle peer banana ki jo aisa Karega dono taraf se mehroom rahega."

Or farmate hai isi Jild: 26 Safah: 579 par
"Jo shaks kisi sheikh jame sharait ke hath par bayt Ho chuka ho to doosre ke hath par bayt naa chahiye Doosre jamae sharait se talab e faiz me harz nahi,"

Auliya kiram farmate hai,
Ek shaks ke 2 baap nahi ho sakte, ek aurat ke 2 shohar nahi Ho sakte, ek mureed ke do sheikh nahi ho sakte,

Khulasa e kalam ye hai ki :- Ek peer se mureed hone ke bad dosre se bayt nahi Kar sakta, Ha talib ho sakta hai, magar apni iradat sheikh e awwal Se hi rakhe. Or jo faiz doosre se hasil ho to use bhi apne Hi peer ki ata jane.
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 101
Bhai agar hamare bagal ke baal badhe ho to namaz ho jayegi kya, wo panch waqt ki namaz padhe? Jawab Ata farma dijiye

Jawab: 101 بسم الله الرحمن الرحيم
Namaz ho jayegi, Magar har hafte saf karna mustahab hai, 40 din me ke bad wajib, warna gunahgar hoga
واللهُ أعلمُ

Suwal no. 102
Hazrat mere dost ke dono kidney me pathri hai iski wajah se wo 5 saal se roza nahi rakh paya hai Kiyun ki khali pet rahne se uske pet me dard hota hai To wo is surat me kya kare qaza karke bhi nahi rakh sakta Kiyun ki pathri nahi nikal rahi hai Aur wo uski dawai 5 saal se kha raha hai lekin koi fayeda nahi hai usne kuchh miyan aur maulana logon se puncha to unhone kala jadu bataya hai Hazrat iska bhi koi ilaaz bataye

Jawab: 102 بسم الله الرحمن الرحيم
Jo shaks kisi beemari ki wajah se roza nahi rakh paa raha To thik hone ke baad qaza karni hogi, Chahe 10 sal bad thik ho, warna sardi ke chhote din hote hai Jab koi surat nikale, beharhal fidiye ka hukm nahi hoga. Ilaj ke liye apne ilaqe ke tawizat e attaria ke Baste se rabita kare, Shifayab ho jayega. ان شاء الله
واللهُ أعلمُ بالصواب

Suwal no. 103
Hazrat Agar Maa, Baap ke khilaaf ho, Or bachche maa ki khidmat karein to kya bachche jannati ho sakte he ya nahi, Hazrat Rehnumai karein

Jawab: 103 بسم الله الرحمن الرحيم
Jannat allah ki rehmat se milti hai, baqi ibadaat zariya Zarur hain magar guarantee nahi, Aur aisa bhi nahi ki namazi waliden ka khidmat karne Wala sidha jannat me jaye, magar allah jise chahe, Or iman pe khatima bhi zaruri hai, To apne dil me ye khayal rakhna ki bas waliden ki khidmat Karo, baki shariat ke ahkam ki pervi naa karo to bhi Jannat milegi ye jahalat hai, Aurat ka bila wajeh sharai shohar ke khilaf ho jana Ya mukhalifat karna ya hukm ko naa manna haram hai, Aisi aurat par lanat hai or bais e narazgi e khuda hai, Magar ye unke or unke allah ka muamla hai, aulad par Dono ki tazeem or haq ada karna lazim hai, Aisa nahi ki unki apsi ladai me baap ko bhool jaye Or maa ka sath de, aulad ko dono ke sath wahi Rawaiya apnana hoga jo shariat ne hukm diya, Dono ke haq bhi ada karne honge, Kewal maa ki khidmat karke, or baap ki haq talafi Karke, jannat ki ummid hamakat hogi,
واللهُ أعلمُ بالصواب

Suwal no. 104
Agar aurte sone chandi ke bina artificial-jewelry ya kuchh aur pehnti he kya us pe namaz nahi hoti hai.

Jawab: 104 بسم الله الرحمن الرحيم
Sadr Us Sharia Mufti Amjad Ali Azami farmate hain,
(sone chandi ke alawa) doosre dhaat ki anguthi pehnna Haram hai maslan, loha petal, tamba jasta wagera, In dhaaton ki anghuthiya mard wa aurat dono ke liye Najaiz Hai
Bahar e Shariat Jild: 3 Safah: 426

Fatawa Bareily shareef me hai,
Loha wa tamba petal wa gilt ki anghuthi mard aurat dono ke liye Aur sone ki mardo ke liye najaiz wa haram Baz fuquah ne makruh likha hai lekin sahi yahi hai ki haram hai Inhe pehnkar namaz makruh tehrimi wajib ul iyada hogi,

Fatawa Faizur Rasool Jild: 1 Safah: 375 par hai.
Tamba petal aur lohe ke zewraat pehn kar padhne se namaz Makruh tehrimi hogi

Durr e Mukhtar me hai كل صلٰوة اديت مع كراهة التحريم وجب اعادتها
Yaani, Har wo namaz jo karaht e tehrimi ke sath Ada ki gai ho uska lotana wajib hota hai

Khulasa e kalam ye hai ki,
Sona chandi ke alawa kisi or dhaat ka zewar aurat ko Pehnna jaiz nahi hai, Or agar use pehn kar namaz padhi jayegi to wo namaz Fir se padhni hogi,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 105
Huzur ye irshad farmayen ke darhi ek musht rakhna wajib hai or mundana or ek musht se kam karna najaiz. Lekin is najaiz ko kya ye kaha ja sakta hai ke ek musht se kam karna ya mundana "haraam" hai?

Jawab: 105 بسم اللہ الرحمن الرحیم
Daari ka ek musht tak rakhna wajib hai or ek musht se kam kar lene ko HARAM kehna bilkul sahih hai. or kutub e fiqh e hanafiya me lafz haram hi maujood hai, Jaisa ki fuqah kiram farmate hai.
Shah abdul haq muhaddis e dehelvi گزاشتن آن بقدر قبضہ واجب ست
Yani Daari ko ek musht tak chhor dena wajib hai.
(اشعتہ اللمعات)

Aur Bahar E Shariat me hai. .ek musht se kam karna HARAM hai.

Fatawa Razawiyya Jild: 22 Page: 571 par hai
Daari had e shara se kam naa karna wajib aur Hozoor aur ambiya ki sunnat e daimi aur islam ke shiar se hai Aur iske khilaf mamnu aur HARAM aur kuffar ka shiar

Fatawa Amjadiya Jild: 1 Safah: 114 par hai.
Daari ek musht se kam karna HARAM hai.

Fatawa Faizur Rasool Jild: 1 Safah: 258 par he.
Daari mundwana HARAM hai.

Fatawa Faqih Millat Jild: 1 Safah: 127 par hai.
Daari mundana ya ek musht se kam rakhna HARAM hai.

Fatawa Ajmaliya Jild: 1 Safah: 168 par hai.
Lekin kisi janib se ek musht se kam karna HARAM wa najaiz hai.

Is Suwal ke Jawab par poora risala tehreer kiya jaa sakta hai magar sail ko itna Kafi hona chahiye..

or yahi chamakte suraj ki tarah roshan hai ki, Daari ka ek musht tak badana wajib aur isse kam karna HARAM Or ek musht se zyada ko kaatna sunnat hai, Or agar haram kaam ko hi haram kehne se parhez kiya jayega to Kya mubah ko haram kaha jayega ?
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 106
Assalamu Alekum
Mohtaram Kya Shariat-Islaam Se Kachua (Turtle) Khane Ki Ijazat Hai ?

Jawab: 106 بسم اللہ الرحمن الرحیم
وعلیکم السلام
Hanafi mazhab me siwaye machhli ke koi dariyai Janwar halal nahi,

Jaise ki..
Fatawa Razawiyya Jild:20 Safah: 336 par hai,
Tehqeeq e maqam ye hai ki hamare mazhab me Machhli ke siwa tamam dariyai janwar
Mutlaqan haram hai.. Or kachhwa hamare nazdeek haram hai,
Jaisa ki
AlaHazrat imam ahle sunnat imam Ahmad raza barelvi Fatawa Razawiyya Jild: 27 Page: 89 Par likhte hai,
(kachhwa) imam shafai ke sahih mazhab me bhi haram hai Hamare nazdeek (bhi) haram hai.
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 107
assalamu alykum pyare bhai. 4 rakat namaz ki Niyatt badhi 2 rakat pe salam fer liya to ab usi ko poora Karen ya dobara pahre

Jawab no. 107 بسم اللہ الرحمن الرحیم
4 rakat ki niyyat bandhi or 2 par salam pher diya to jab tak koi munafi e namaz kaam na paya jaye jese kalam karna salam karna kisi ko waghairah ye usi par bina kare yani 2 yaad aate hi 2 rakat or padh le. Or sajda e sahw karle. Ye surat farzo ki hai agar nafil me aisa hua hai to 2 rakat padne ki hajat nahi nafil ka har qada. Qada e akhirah hota hai. واللہ تعالی اعلم
(Jawab by :Hazrat e allamah Abu riyan Mufti Muhammad Shaneilahi Al-Madani)

Suwal no. 108
Kya Film Or TV Serial Ke Writer Ki Kamayi Halal Hai? Or Ise Masjid Ya Allah Ke Kaam Me Lagane Se Sawab Hasil Hoga

Jawab: 108 بسم اللہ الرحمن الرحیم
Tamam tariff allah izzat wale ki jisne apni muqaddas Kitab me halal aur haram ko wajeh kiya aur dost rakhta Hai suthro ko, azmat wala izzat wala, Aur croro durood, us azmat wale rasool e pak par jinhone Haram ke sath sath shubahat se bhi bachne ka hukm Diya taki mu dikhane ke qabil rahe kal qiyamat me Apne rab ke Huzoor or unki aal or ashab par, laakho salam ho,

Hadis e pak me farmaya
طلب الحلال واجب علٰی کل مسلم
Yani Halal rizq ki talab har musalman par wajib hai
Muhaddis abdurrazzak ne apni musannaf main Naql kiya
"Halal rozi talash karo kyunki halal rozi ki talash bhi, Allah ki raah me (1 guna) jihad hai, Aur jaan lo ke allah ki madad nek tajiro ke sath hai,
- --
Film banana serial banana yahan tak ke advertisement Jaise ki aaj kal behoodgi tv par aam hai, ye HARAM hai, Or jo koi aisa kaam kare yani film ya serial banaye us Par us waqt tak gunah hota rahega jab tak wo film wagera Duniya me jaha jaha dekhi jayegi or jab jab dekhi jayegi, Us sab ka fardan fardan gunah bhi or sabhi logo ka gunah bhi Jab koi director film banata hai to zarur kisi writer ki likhi story Par hi film banata hai, is tarah film serial wagera ke writer Ka kaam bhi HARAM hai, kyunki ye gunah par madad karna hai

Quran pak me allah fermata hai,
Surah maida ayat 02 me
Or gunah or zyadati par ek doosre ki madad naa karo

Fatawa Hindiyya Jild: 3 Safah: 451 par hai
Gunah ke kaamo me kisi ki madad karna Kabeera Gunaho me shamil hai,

Jis tarike se sood ke khane wala gunahgar hai usi tarah Sood me har tarike se madad karne wala yaha tak ki Gawah bhi gunah gar hai,

Yani film me jo behooda bate dikhai jaati hai wo writer ne hi Likhi hoti hai, jaise ki
Kab mard aurat ko pyar karna hai,
Kab mard aurat ko nachna gana hai
Kab mard aurat ko gale milna hai
Or yaha tak ke hambistari(suhagrat) ke seen bhi writer hi Likhta hai jiski buniyad par film tayyar hoti hai
To ye kaam kis tarah halal ho sakta hai, yani writer fesla Kar raha hai ki kaha ankho ka zina karwana hai Kaha nahi. Or bhi behoda bate hai jisse sail khud waqif hoga. Film writer ki kamai najaiz hone ka hukm is baat se bhi samjha Ja sakta hai ki, gaane aksar shayari ke qawaneen par Hi likhe jaate hai to kya gaane ka gunah kewal gaane wale Singer or music dene par hoga ya fir use likhne wale par bhi ? Yaqeenan gaane me behooda alfaz, kufr shirk mojood hote hai To iska gunah likhne wale par bhi hoga, jis tarah gunah bhari Shayari likhna haram hai, kyunki baz sher me aurat ki zaat ko Khuda se badaya jaata hai, to kahi zaruriyat deen ka inkar, Beshak is tarah likhna gunah haram or baz dafa kufr hai, or Iski kamai ka kya hukm? Thik wese hi, writer ki kamai bhi jaiz nahi ho sakti Ek to khud ki likhi hui kahani najaiz or ye gunah ke Kaam me madad hai,
Ab raha haram kamai ko kisi nek kam me kharch karne ka Hukm to Baz ulama ne yaha tak farmaya ki..
Haram maal faqeer ko de kar sawab ki ummid rakhna kufr hai
Fatawa Alamgiri me hai
تصدق علی الفقیر شیئا من المال الحرام
ویرجو الثواب کفر ولو علم بہ الفقیر ودعالہ وامن المعطی کفراہ
Yani- Kisi ne haram maal se faqeer ko sadqa kiya or sawab Ki ummid karta hai, to kafir ho gaye, or agar faqeer ko Maloom ho ki ye maal haram hai, or uske bawajood usne Dene wale ko dua di or dene wale ne is par ameen kaha To dono kafir ho gaye,

Fatawa Zahiriyya me hai
رجل دفع الی فقیر من المال الحرام شیئا یرجوا بہ الثواب یکفر
Yani- Ek shaks ne faqeer ko maal e haram diya aur us par Usne sawab ki ummid rakhi to kafir ho jayega,

balki jo maal najaiz tarike se hasil kiya jaye use wapas karna wajib hai, or jis surat me faqeer ko dene ka hukm hai to wahan sawab ki ummid naa ki jaye,
AlaHazrat Imam Ahle Sunnat Shah Ahmad Raza Barelvi Fatawa Razawiyya Jild: 23 Safah: 582 par likhte hai, Haram rupya kisi kam me lagana aslann jaiz nahi Nek kaam ho ya aur, siwa iske ki jis se liya usko wapas de Ya faqeer ko sadqa kare, or farmate hai sawab ki Ummid sakht haram hai
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Allah t'ala musalmao ko halal khane kamane Or haram se bachne bachane ki tofiq or jazba Ata kare, or meri behisab maghfirat kare, Talib e dua:- Sayyid Muhammad Sikander Warsi Qadri

Suwal no. 109
Huzur ye irshad farmaye ke Allah se ye dua maangna ke me hamesha khush rahu koi gham o pareshani mujhe lahiq na ho. Aisi dua maangna kaisa ?

Jawab: 109 بسم اللہ الرحمن الرحیم
Dua me had se nahi badna chahiye yani Jo chize muhaal (Na-mumkin) ho ya Kareeb ba-muhal hai dua me nahi Mangni chahiye,

Durre mukhtar Jild: 2 Safah: 287 par hai
Hamesha ke liye tandrusti ya affiyat mangna Ki aadmi ka umar bhar kabhi kisi tarah ki Taklif me naa padhna muhal e aadi hai..
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 110
Huzoor is bare me bhi rehnumai kare. Ki gaus e azam bade he ya madar sahab. Kya madar sahab gaus pak se zyada fazilat wale hain. Jawab den ajar paye

Jawab: 110 بسم الله الرحمن الرحيم
Awam ko is umoor par behes karna sakht mana hai Khuda naa kare kisi taraf gustakhi ho jaye to Barbadi balki iski shamat se zawal e iman ka andesha hai Shah madar zarur akabir e auliya se hai, Magar is me shak nahi ki Huzoor gaus e azam ka martaba Bahut aala hai wa afzal hai , Gaus apne daur me tamam auliya e alam ka sardar hota hai
Huzoor sayyidina gaus ul azam Walion ke sardar hai, Hazrat shah badiuddin madar sahab ko
Unse afzal kehna jahalat, iftira wa bohtan hai
Fatawa Razawiyya Jild: 26 Page: 559
Fatawa Razawiyya Jild: 26 Page:566
واللہ أعلمُ بالصواب

Suwal no. 111
zohar ki namaz me hum dusri rakat me aaye or imam ka wajib chhut gaya hai to kya hume bhi sajda sehev karna hoga ya nahi

Jawab: 111 بسم الله الرحمن الرحيم
G, Han agar imam sajda sahav karega to muqtadi ko Bhi karna hoga, isse kuchh gharaz nahi ki muqtadi ka Wajib chhuta ho ya nahi,

Fatawa Razawiyya Jild: 8 Safah: 180 me hai,
Sajda sahav tanha namaz wale par bhi wajib hai or Imam ki sehev ki wajah se muqtadi par bhi.lazim

Bahar E Shariat Jild: 1 Safah: 715 par hai,
Imam se sahav hua aur sajda sahav kiya to muqtadi par bhi Sajda wajib hai chahe muqtadi sahav hone ke baad Jamat me shamil hua Kuchh satr(line) bad aage hai.
Masbooq imam ke sath sajda sahav kare agrche uske shareek Hone se pehle sahav hua ho. Or agar imam ke sath sajda naa kiya aur baaqi padhne khara Ho gaya to akhir me sajda sahav kare.

Bahar E Shariat Jild: 1 Safah: 590 par hai,
(masbooq) apni fot shuda padhne ke liye khada ho gya Aur imam ko sajda sahav karna hai, chahe uski iqtida se pehle wajib Tark hua ho to use hukm hai ke lot aye, agar apni rakat ka Sajda naa kar chuka ho aur naa lote to akhir me ye sajda sahav kare
واللہ تعالٰی أعلمُ بالصواب

Suwal no. 112
Hazrat birth day manana chahiye ya nahi ?

Jawab :112 بسم الله الرحمن الرحيم
Isme sharann koi harz nahi. Birthday par aitraz islye kiya jaata hai ki ye Gair kom ka tariqa hai magar aisa nahi hai ki Har wo kaam jo gair kom kare islam me najaiz nahi Or saalgirah naa to gair kom ka mazhabi shiar hai Naa kisi kaum ki khas alamat.. Agar Birthday se muraad ye he ki kisi ki paidaish ke Din khush hona allah ka shukr ada karna Or is wajah se musalmano ko khana khilana Ya chahe cake khilana ya jiska janamdin Manaya jaa raha hai uski paidaish ki khushi Me us din quran khwani, meelad wagera karna, to isme kuchh gunah nahi, Jabki isme koi kaam khilaf e shara naa ho Maslann, naach, gana mard aurat ka meljol Taali bajana wagera.. Or musalmano ko khilana pilana jaiz or shariat ko hamesha se mehboob hai..
واللہ تعالٰی اعلم

Suwal no. 113
Gheebat karne se kaise bacha ja sakta hain aur gheebat karne walo ka ajar kya hai ?

Jawab: 113 بسم الله الرحمن الرحيم
Gheebat karna haram or jahannam me le jane wala Kaam hai, or gheebat sunne wala bhi karne wale Ki tarah gunahgar hota hai, Gheebat aur iski mazammat par behes taweel hai Magar yaha mukhtasar byan kiya jaata hai, Allah ta'ala qubool kare or hume is Mohlikaat e khabeesa se bachne ki tofiq de,

Quran pak surah hujurat ayat 12 me Allah ka irshad e pak hai,
"Aur ek doosre ki gheebat naa karo kya tum me Koi pasand rakhega ki apne mare bhai ka gosht Khaye, to ye tumhe gawara naa hoga,"
Gheebat izzat ko khatam kar deti hai isilye ise Maal or khoon ke sath zikr kiya gaya

Muslim Shareef ki hadis me hai,
Ek doosre se hasad naa karo, bugz wa adawat naa rakho, Nafrat dilane wale kaam naa karo, naa apas me berukhi ikhtiyarKarte huye qat'a talluq karo, naa ek doosre ki gheebat karo Aur aye allah ke bando bhai bhai ban jao,
Or farmate hai madine ke tajdaar,
Gheebat se bacho beshak gheebat zina se bhi sakht-tar hai

"Main shab e meraj aise logo ke pas se guzra jo apne chehro ko Apne nakhuno se noch rahe the, ye log gheebat karte Aur unki abrurezi karte the,"

Allah ta'ala ne Hazrat e moosa (alaihissalam) ki janib wahi farmai, Jo gheebat se tauba karke mara wo akhri shaks hoga jo jannat me Jayega or jo gheebat par qayam rehte huye mara wo pehla shaks Hoga jo jahannam me dakhil hoga,

Or ye bhi yaad rakhna chahiye gheebat, faqt zuban hi se nahi balki Aankh se, hath se, isharo se likh kar phone par, msg par bhi ho sakti hai
Gheebat sunne se kis tarah bache iski rehnumai karte huye Mere aqa **HUJJAT_UL ISLAM IMAM GHAZALI** apni Maqbool e jo jahan tasneef Ihya Ul Uloom Jild: 3 Safah: 443 Par farmate hai:
Agar waha se uth kar jaa sakta hai ya guftgu ka rukh badal sakta hai To AISA HI KARE warna gunahgar hoga.
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 114
Agar ek mukammal quran sharif saal bhar me na hua to kiya gunaah hoga?

Jawab: 114 بسم الله الرحمن الرحيم
Gunah nahi, Magar mehrumi az rehmate ilahia zarur hai, Or itna quran yaad karna zarur lazim hai jisse Farz ibadat mukammal ho sake,
Jaisa ki Bahar E Shariat Jild: : 1 Safah:545 par hai,
Ek ayat ka hifz karna har musalman mukallaf Par farz e ain hai. (**Or aage hai**,) Surah fatiha aur ek doosri choti surat ya iski misl Maslan 3 choti ayaten ya ek badi ayat ka hifz, wajib e ain hai
واللہ تعالٰی اعلم

Suwal no. 115
Nind ke ghalbe me namaz padhna kaisa hai?

Jawab: 115 بسم الله الرحمن الرحيم
Namaz nahi hogi, Balki agar ek rukn bhi sota raha to wo bhi ada naa hoga

واللہ تعالٰی اعلم

Suwal no. 116
Kisi musalman ka apni dukaan ka maal pakad ke yeh kehna kaisa? "laxmi chhu ke bol raha hun teri wajah se mera maal reh gaya" Iska hawala bhi inayat farma dijiyega

Jawab: 116 بسم اللہ الرحمن الرحیم
Kuffar ki zuban me peso ko hi laxmi wagera kaha Jaata hai, Kehne wale par aisa kehne se kuchh gunah to Sharnn nahi or naa ye koi qasm, Ya kufr naa shirk, Magar musalman ko yahi aqeeda rakhna chahiye ki Rizk allah ke zimme hai kisi ki wajah se allah ke likhe rizk Me koi kami nahi aa sakti.

Jaisa ki quran e pak me Surah hood 11, ayat 6 me irshad hai:
Zameen par chalne wala koi aisa nahi Jiska rizk allah ke zimme karam par naa ho
واللہ تعالٰی اعلم

Suwal no. 117
Kya kafir ko kafir kaha ja sakta hai Ya nahi ?

Jawab: 117, بسم اللہ الرحمن الرحیم
Kafir ko kafir or musalman ko musalman keh Sakte hai balki kafir ko kafir or musalman ko Musalman janna zaruriyat e deen me se hai, Or jo log ye bakwas karte hai ki kafir ko kafir Naa kaho jaane kab musalman ho jaye, jahalat hai Is tarah to musalman ko bhi mosalman naa kaho Jaane kab kafir ho jaye, zinda ko zinda naa kaho Jaane kab mar jaye, Or kuchh log kehte hai ki jitna waqt kafir ko kafir kahoge utni der allah allah kar lo, To uska Jawab ye ki Ham kab kehte ki kafir kafir ka wazifa kar lo, maqsad ye hai dil se kafir Ko kafir zarur jaano or waqt par kafir ko kafir kaha bhi jayega, Balki jo khule kafir ke kufr me shak kare wo bhi kafir, Or ye baat aqeedo me se hai, musalman ko chahiye Ki apne sahih aqeedo ki islah kare,

Allah azzawajal ne quran me bahut jagah kafir ko kafir Or munafiq ko munafiq farmaya, balki surah kafiroon Jo aksar musalman padhte hi hai, Allah ka irshad hai,
Aye mehboob tum farmao in kafiro se .. (Surah Kafiroon Para 30 Ayat 01)

Fatawa Razawiyya Jild: 14 Safah: 653 par hai,
Kafir ko zarur kafir kaha jayega,

Fatawa Razawiyya Jild: 15 Safah: :591 par hai
Shifa shareef me hai,
نکفر من لم یکفر من دان بغیر ملۃ المسلمین
من الملل اووقف فیھم اوشک
(ham har us shaks ko kafir kehte hai jo kafir ko kafir Naa kahe ya uske kufr me shak kare,

Durr E Mukhtar Jild:1 Safah: 386 من شک فی عذابہ وکفرہ فقد کفر
Jisne unke azab aur kufr me shak kiya Wo (khud) bila shubah kafir ho gaya

Bahare Shariat Jild: 1 Safah: 185 par hai
Musalman ko musalman, aur kafir ko kafir janna Zaruriyat e deen se hai . qatai kafir ke kufr me shak bhi aadmi ko kafir bana deta hai
واللہ تعالٰی اعلم

Suwal no. 118
musalman ko cent lagana jaiz he ya nahi..?

Jawab: 118
Cent ko lekar baz ulama ne iske jaiz hone ka hukm diya hai, or baaz iske najaiz hone ki taraf hai jaisa ki **Tajussharia Allama Akhtar Raza Khan Sahib Qibla** farmate hain, cent jisme alcohal ho uska istemal jaiz nahi. or jisme alcohal naa ho use lagane me harj nahi, aisi surat me us masale se bachna hi behtar hai jisme ulama ne ikhtilaf kiya ho, jaisa ki
Fatawa Amjadiya Jild: :1 Safah: 80 par hai,
agar apne mazhab se khilaf karna lazim naa ho to riyaat e ikhtilaf mustahab hai yani is tarah amal kare ke doosre ke nazdik batil naa qarar paye,
mashwaran: itr lagana sunnat e rasool hai, chahiye ki sunnat pe amal kiya jaye. or is tarah ke bazaru product naa istimal kiye jaye,
واللہ تعالٰی اعلم

Suwal no. 119
Ek sakhs sayyad he or ek shakhas aalim he in me zada rutba ya izzat kiskI ?.

Jawab: 119 بسم اللہ الرحمن الرحیم
Sayyid ka rutba or muqam apni jagah hai or Aalim ka rutba mukam apni jagah…

Sayyid agar aalim nahi or aalim sayyid nahi To aalim ka rutba allah wa rasool ke nazdeek
Zyada hai…
Quran (8/39) me allah ta'ala farmata hai
"Tum farmao kya barabar ho jayenge aalim or be-ilm" (yani aalim or gair-aalim barabar nahi ho sakte)

Or farmata hai tumhara rab Quran (11/87) me
"allah buland farmayega tum me se momino aur Khas kar aalimo ke darje"

.Aalim ki shaan bayan karte hue AlaHazrat, Fatawa Razawiyya Jild: 11 Safah: 716 par likhte hai,
Ulama ko aam momineen par 700 darje bartari Hai aur har do darjo me 500 saal ka Safar hai,

Muslim Shareef ki hadis hai:
Jiska amal use peechhe dhakel de, woh Nasab se aage nahi badh sakta,

AlaHazrat Fatawa Razawiyya Jild: 29 Safah: 273 par likhte hai, Fazl e ilm, fazl e nasab se ashraf wa azam hai,
Meer (ameer/Sayyid) aalim naa ho chahe saleh (nek/parhezgar) ho Aalim sunni sahih ul aqeeda ke martabe ko sharann nahi pahuch satke…
وھُو تعالٰی أعلمُ بالصواب

Suwal no. 120
Agar kisi nabalig bachche ko namaz aati ho or wo aadmio ki saf me khada ho to kya karna chahiye use hatana chahiye ya nahi. Jis saf me wo bachcha hoga to un admio ki namaz hogi ya nahi.. or jo aane wale log use saf me se bachcho ko hata dete hai sahi krte he ya nahi..ba hawala jawab den sawab payen..

Jawab: 120 بسم اللہ الرحمن الرحیم
Safon ki tartib ka hukm is tarah hai ki pehle baligh mardo Ki saf ho phir bachchon ki aur uske bad aurato ki saf ho, Jaisa ki **Sheikh Ul Islam Burhauddin Abu Hasan (Alaihirrehma)** Ne Hidaya me farmayan:
یصف الرجال ثم الصبیان ثم الخناثی ثم النساء
Iski sharah me, fataul qadeer ne abu malik ashari se riwayat karda Ek taveel hadis naql ki .. imam ke kareeb mardo ki saf uske bad Bachcho ki aur iske bad auraton ki
(Fathul Qadeer Jild:1 Kitabus Salah Babul Imamat, Safah: 311)

Maraqiul Falah me farmaya: ان لم یکن جمع من الصبیان یقوم الصبی بین الرجال

Yani:- Agar bachche zyada nahi to ek bachche ko mardo ki, Saf me khada kar liya jaye,
Or nabaligh (samajh wale) bachche ko saf me khade Karne ke mutaliiq ek Suwal ke Jawab me Mere AAQA **AlaHazrat Imam Ahle Sunnat Asshah Imam Ahmad Raza (Alaihirrehma)**
Apni Fatawa Razawiyya Jild:7, Safah:209 par Irshad Farmate hain
فان صلاۃ الصبی الممیز الذی یعقل الصلاۃ صحیحۃ
Kyuni bachcha (jo namaz janta ho) ki namaz qat'an SAHI hai, Or farmate hai agar akela ho to use saf ke ANDAR khada kar liya jaye Baz BE-ILM jo ye zulm karte hai ki ladka pehle se namaz me dakhil hai jab ye Aya to use niyat bandha huya hata kar kinare kar dete aur khud beech me khade Ho jaate hai ye MEHEZ JAHALAT hai, isi tarah ye khyal k ladka brabar khada ho to Mard ki namaz naa hogi ye bhi GHALAT WA KHATA hai jiski kuchh asl nahi,

Lihaza agar bachcha tanha mojood hai to chunki ek bachche ka akela Khade hona MAKRUH hai, is liye wo mardo ki saf me khada HO SAKTA hai Magar jab do bachche ho to un ki saf mardo ke peechhe alehidah karna hogi Agar wo mardo ki saf me khade honge to mardo ki namaz makruh hogi, Lekin namaz FASID KISI TARAH NAHI HOTI. Agar bachcha darmiyan e saf me hain to bad me aane wala un ko AAHISTA se pichli saf me khada kar dega, is tarah nahi hatayega Ki bachche niyat tor den, or naa hi unse bad-akhlaqi se pesh aye (Waqarul Fatawa Jild:02 Safah:204)
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 121
Fazr ki namaz padne ke baad agar so jate hain to Hazrat koi harj hai ya nahi

Jawab: 121 بسم اللہ الرحمن الرحیم
G, namaz e fajr ke bad sone me sharann to koi harj nahi so sakte hai..
واللہ تعالٰی اعلم

Suwal no. 122
Hazrat imam hasan ki namaz e janaza kisne padhai hai

Jawab: 122 بسم اللہ الرحمن الرحیم
Imam hasan ki namaz e janaza unke bhai **Imam hussain** ne padhai (radi allah anh)
واللہ تعالٰی اعلم

Suwal no. 123
Aksar subah ko ladke napaki me uthte hain. Aur ghusl karte waqt wahi underwear pahne rahte hain jisme gandagi lagi hui hoti hai. Kya aise ghusl ho jata hai. Ya underwear ko utar kar , barhana ho kar nahaye.? Aur agar khuli jagah me barhana ho kar naha rahe hain to underwear nahi utar sakte. ?

Jawab: 123 بسم اللہ الرحمن الرحیم
Napak kapda pehn kar agar ghusl kiya jaye to gusal ho jayega, jabki pehne pehne kapde ko achi tarah dho liya gaya ho aur najasat za'il ho chuki ho, gusal naam hai, 3 farz ke ada ho jaane ka, yani Kulli, naak me paani or poore jism pe paani bahana, Agar ye ho jaye to napak aadmi paak ho jayega,

Yani agar napak kapda pehn kar ghusl kiya jaye or Kapda bhi pehne pehne dho liya jaye to ghusl bhi ho jayega Or kapda bhi paak, Magar ye baat ajeeb lagti hai shayad hi koi aisa karta ho,

ghusl khana jahan kisi ki nazar naa padhe to bagair Kapdo ke barhana ho kar naha sakta hai or aisi jagah Pehle napak kapda utar ke pak kiya jaa sakta hai, Fir usi ko pehn kar nahaye ya isi tarah barhana marzi hai

Aisi jagah jaha logo ki nazar padhe ghutne kholna jaiz nahi Yani ghutne sitr me dakhil hai, agar koi aisa underwear pehn Kar nahata hai jisme ghutne khule ho to gunahgar hai, Tehband ka istimal kare, warna payjama hi pehn kar nahaye,

واللہ تعالٰی اعلم

Suwal no. 124
Is hadees ki authentication (sanad) check kar ke bataye ?? Hazrat Abdullah bin masood (rz.a) bayan karte hain : Rasool Allah Sallallahu Alaihe Wasallam ne sood khane ' khilana ' us k gawah aur likhne wale (sab) par lanat farmaee hai . Sunan Abu dawood : 3333 (Sanad hasan)

Jawab: 124 بسم اللہ الرحمن الرحیم
Hadis durust hai or sahih muslim me bhi naqal hai, Or muslim me iske raawi Hazrat e jabir hai,
لعن رسول اللہ صلی اللہ تعالٰی علیہ وسلم اکل الربوا وموکلہ وکاتبہ وشاھدیہ وقال ھم سواء
Tarjuma:- Huzoor (علیہ السلام)ne lanat farmai sood khane wale aur sood dene wale Aur uske kagaz likhne wale aur us par gawahi karne walo par Aur farmaya weh sab barabar hai,
Is hadis e pak ki sharah me **Mufti Ahmad Yaar Khan Naeemi**
Meerat Sharah Mishkat Jild:4 Safah: 272 par farmate hai,
Sood khane wale ka pehle farmaya ki yahi bada gunahgar hai Ki sood leta bhi tha aur khata bhi hai doosre par bhi yani Maqrooz aur us ki aulad par zulm bhi karta hai Allah ka bhi haq marta hai aur badon ka bhi
Yehi sunan abu dawood me bhi naql hai, or raawi alag alag ho Sakte hai kyunki jab Huzoor (علیہ السلام) ek baat farmate to zarur waha bahut Sahaba hote the, to kisi ne kisi se, riwayat kara, kisi ne kisi se,

Fatawa Razawiyya Jild: 17 Safah: 276 par hai,
Allah ki lanat sood khane wale par aur sood KHILANE wale par Aur sood ka kagaz likhne wale par aur uske gawah par
(is hadis ko, Imam ahmad, abu dawood, tirmizi aur ibne maza ne SAHIH SANAD ke sath abu masood (radiallah anhu) se riwayat kiya Aur imam ahmad aur nisai ne SAHIH sanad ke sath Hazrat ali se riwayat kiya
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 125
Hazrat mera Suwal hai agar namaz mai kisi ko hajat ho jaye to wo hajat poori karna hogi ya namaz poori karna hogi or wo farz namaz hai?

Jawab: 125 بسم اللہ الرحمن الرحیم
Is Suwal ka Jawab dete huye **Mufti Amjaz Ali Azami**
Bahar e shariat Jild: 1 Safah: 625 par farmate hai,
Shiddat ka pakhana peshab maloom hote waqt ya Reeh Ka ghalbe ke waqt Namaz padhna MAKRUH TEHRIMI hai Hadis me hai, Jab jamat qayam ki jaye aur kisi ko baytul khala jaana ho to Pehle baytul khala ko jaye
Age farmate hai,
Namaz shuru karne se pehle agar in chiizo ka ghalba ho to waqt Me wus'at hote huye (namaz) shuru karna hi mana wa gunah hai, (Or age likhte hai) Chahe jamat jaati rehne ka andesha ho aur agar dekhta hai ki qaza e hajat Aur wuzu ke bad waqt jata jahega to waqt ki riyaat muqaddam hai Namaz padh le, aur agar namaz ke dauran me ye halat peda ho jaye aur Waqt me gunjaish ho to namaz tor dena WAJIB hai or isi tarah padhli To gunah gar hoga
واللہ تعالٰی اعلم

Suwal no. 126
Agar kisi cheez ko lekar pareshan he insan ki ye kare ya wo kare, akhir sahi kya he Us halat me kaun sa fesla lena sahi he

Jawab: 126 بسم اللہ الرحمن الرحیم

Istikhara kar liya jaye
Or jab do pareshani samne ho to choti pareshani Ko apna lena chahiye,
واللہ تعالٰی اعلم

Suwal no. 127
Hazrat. Agar mori palti ho to namaz ho jayegi kya ? or agar kisi se keh sakte hai agar mori palti ho to ?

Jawab: 127 بسم اللہ الرحمن الرحیم
Namaz me payncho ka morna makruh tehrimi hai. Chahe halat e namaz me mode jaye ya namaz Shuru karne se pehle, Or is tarah padhi gai namaz fir se padhna wajib hai Agar kisi ki mori ulti dekhe or fasad ka andesha naa Ho to pyar se samjha sakte hai,
واللہ تعالٰی اعلم

Suwal no. 128
Hazrat agar kapde pe chipkily gir jaye to kya bina kapde badle bina use dhule hum namaz pad sakte hain ya nahi

Jawab: 128 بسم اللہ الرحمن الرحیم
Padh sakte hain,
واللہ تعالٰی اعلم

Suwal no. 129
Hazrat agar sharab jo pita hai to wo napaak ho jata hai kya ?

Jawab: 129 بسم اللہ الرحمن الرحیم
Sharab peene se napak nahi hota, yani Ghusl farz nahi hota albatta wuzu jaata rahega Jaisa ki
Bahar e shariat Jild: 1 Safah: 308 par hai
Itna nasha ki chalne me paun larkharaye wuzu tor dega
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 130
LIC ka kam hum kar sakte he ya LIC karva sakte he?

Jawab: 130 بسم اللہ الرحمن الرحیم
G, Ha LIC ka kaam yani LIC agent Banne me koi Harj nahi ye kaam kar sakte hai jabki isme or koi Khilafe shariat shart naa ho, maslan jhoot bolna Shart naa ho namaz qaza karna shart naa ho wagera.

Or LIC karwa sakte hai isme koi harj nahi.. Jabki company kafir ki ho, or musalman LIC karwane Wale ka nafa ho or nuksan naa ho,

Jaisa ki Fatawa Razawiyya Jild: 23 Safah: 602 par
Jeewan Beema Ke bare me kiye gaye ek Suwal Ke Jawab me AlaHazrat Imam Ahle Sunnat Farmate Hain
Jabki ye Beema Govt.(kafir) Karte hai aur in me apne nuqsan ki Koi surat nahi to Jaiz hai Harz nahi,

Or Masala ye hai ki India Ke Kafir Agar Zyada maal Musalman Ko den to harj nahi Lena Jaiz Hai,
Or yahi ulama ke Fatawa me maujood hai jaisa ki

Fatawa Behr ul uloom Jild: 03 Safah: 45 par hai,
Hindustan ke gair muslim agar apni marzi se koi raqm Musalmano ko den aur is ke liye me koi ujr izzat ko khatra Wagera naa ho to is ka laina JAIZ hai isko jis masraf me Kharch karega jaiz hoga (maslan deeni kaam me bhi)
واللہ أعلمُ بالصواب

Suwal no. 131
kisi ladki se shadi karni hai to pahle use ek bar dekh sakte hain ? s hariyat me kya hukm hai ?
Hazrat is Suwal ki rahnumai farmaiyye ?

Jawab: 131 بسم الله الرحمن الرحيم
G, han jisse shadi karni hai use dekh sakta hai Magar is tarah ki usse milna naa ho. Or chahe to ladka apne ghar ki aurate bhej kar Use dikhwa sakta hai or wo aurate us ladki ka Haal chehra rang roop wagera byan kar den Magar kyunki daur purfitan hai, lihaza esi soorat me dekhne ki ijazat hai,. Hadis me hai, Kehte hai maine ek aurat ko nikah ka pegham diya Huzoor (عليه السلام) ne mujh se farmaya ke kya tum ne use dekh liya? Arz ki nahi Farmaya use dekh lo ki us ki wajah se tum dono ke darmiyan Mawafiqt hone ka pehlu ghalib he. Bahar E Shariat Jild:3 Safah: 442
واللہ تعالٰی اعلم

Suwal no. 132
Hazrat hum kaun kaun sa pani khade ho kar pee sakte hain

Jawab: 132 بسم الله الرحمن الرحيم
Saare paani khade ho kar pee sakte hai Gunah kisi me nahi or naa khade ho kar paani Peena haram..
Magar khade ho kar paani peena makruh hai, Khilaf e sunnat e gair moakkada hai Magar gunah nahi.. makruh hai. Or sunnat ke khilaf kam karne se bachna chahiye Yani beth kar 2 ya 3 sans me hi paani peena chahiye Magar jo khade ho kar peete hai unhe samjhana chahiye Magar unhe gunahgar nahi keh sakte, Kyunki jab shariat ne khade ho kar khane peene me gunah Nahi rakha to ab kisi ko haq nahi ki apni aql se shariat banaye Mgr ye fail bura zarur hai
Wuzu ka bacha paani or zamzam shareef ka paani Khade ho kar peena mustahab hai.
واللہ تعالٰی اعلم

Suwal no. 133
kya farmate hai ulmae ahle sunnat is bare me ki patang(kite) ki kharid farokht, ise banana,udana, lootna, shok se patangbazi dekhna kaisa? or Hazrat apki kya raiy he,

Jawab: 133 بسم الله الرحمن الرحيم
15 August aate hi log patang bazi me apna Waqt barbad karte hai, shayad wo patang bazi ke Sharai masail se waqif nahi hota, Or naa unhe ye andesha hota hai ye kaam najaiz or gunah ka hai,
Jaisa Ki **AlaHazrat Imam Ahle Sunnat** Patangbazi ke kuch
Suwal ke Jawab dete huye FATAWA RAZAWIYYA me irshad Farmate hain:
Patang Lootna HARAM hain Khud aa kar gir jaye to use fad dale
Fatawa Razawiyya Jild: 24 Safah: 660

Patang Udhana Mana Hai, Pech Lagana GUNAH Hain
Fatawa Razawiyya Jild: 24 Safah: 660

Patang udhane me maal ki barbadi hai yeh bhi gunah. Gunah ka Saman (Patang) Bechna Bhi Gunah Hai
Fatawa Razawiyya Jild: 24 Safah: 659
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 134
Kide, makode (insects, cockroach, etc) ya chinti(ants) ko maarna kya gunaah hai?

Jawab: 134 بسم الله الرحمن الرحيم

Jo janwar moozi hai unhe marna jaiz hai or taklif dene se pehle bhi maar sakte hai, Balki baz to marne par swab hai Jaise chipkali or girgit ke bare me Hadis me farmaya jo Chipkali or girgit ko pehli zarb me marega Uske liye 100 nekiya, Fatawa Razawiyya Jild: 10 Safah: 742 par hai,

Cheel, kawwa, chooha, chipkali, sanp, bichhu, Khatmal, machhar, pissu … wagaira Khabees aur muzi janwaro ka qatl harm shareef me bhi Jaiz hai aur ahraam me bhi,

Bahar E Shariat Jild: 3 Safah: 655 par hai
Khatmal ko marna jaiz hai ki ye taklif deh janwar hai cheenti ko marna makruh hai jab tak taklif naa den jaise ki
Fatawa Alamgiri me hai
Cheenti ne izaa pahuchai aur maar dala to harj nahi warna makruh hai
Ju ko mar sakte hai (chahe) usne kata naa ho ,
Tiddi halal janwar hai use khaane ke liye maar sakte hai Or zarar se bachne ke liye bhi maar sakte hain, (Bahar E Shariat Jild: 3, Safah: 655)
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 135
Teeje ke chane jo bachcho ko bhi baant diye jaate hai fir chahe, bachche ameer ke ho ya ghareeb ke unhe dena chahiye ya nahi

Jawab: 135 بسم اللہ الرحمن الرحیم
Ye chane faqeer hi khaye , ghani ko khana nahi chahiye bachcha ho ya bada, ghani bachcho ko unke waliden mana kare,
Fatawa Razawiyya Jild: 09, Safah: 617
واللہ تعالٰی اعلم

Suwal no. 136
Agar kisi ladki ki shadi us ki family jabrdasti kar de aur ladki ko ladka pasnad na ho aur ladki reh na paye talaq le le to us ka gunah ladki ke uper hi padega ya us halat me ladki ko talaq nahi lena chahiye Hazrat,

Jawab: 136 بسم اللہ الرحمن الرحیم
Pehle to ye ki ladki ki shadi bina uske qubool e nikah Ke nahi ho sakti, agar dil nahi tha to qabl e nikah Hi mana karna tha or jab ladki ne nikah qubool kar liya To ye nikah sahi ho gaya, or bila waja sharai is aurat ka Talaq ke liye shohar se kehna sakht nafarmaniye khuda Hai, or aurat kab kab shohar se talak le sakti hai ye baate shariat ne pehle hi bata di hai, mehez ye ki pasand nahi hai ya achha nahi laga to talaq le li ye mamle zindagi ke hai, khail tamashe nahi, chahiye tha us ladki ko ke sabr rakhti or allah usme (shohar me) use zarur bhalai deta.. beherhal ab talaq ho gai to ladki iske liye allah se toba kare ki gunah e kabeera bhi sachi toba se muaf ho jata hai,
واللہ تعالٰی اعلم

Suwal no. 137
Hazrat kya whatsapp par is tarah se kar sakte, jaise ki subhanallah ki jagah log (shahadat or anghuthe ko mila kar gol dikhne wali pic) commet karte hai Or guzarish ke liye haath jorne ka ishara aur wagerah cartoon jaise (yani chup rehne ke liye ungli mu par rakhi hui, dua ke liye hath ka pic To Hazrat kya ye sab sahi hai ya ghalat rehnumayi farma dein

Jawab: 137 بسم اللہ الرحمن الرحیم
Sail ne jo logo Suwal me darj kiye the wo jaandar ki tasweer Ke hukm me nahi or unhe picture kehte bhi nahi Balki unhe “symbol” kehte hai, jisme ek gol chehra (bager kaan ka) Hota hai, or wo hasna ya rona ya chup hone ko zahir karta hai Or hath is tarah hote hai jaise dua kar rahe hai, Or wahi hath, kisi ko hath jorne ke kaam aate hai, Or us hath jorne ka matlab kuffar ki misl pooja hargiz nahi hota Balki

Agar kisi se kehna hota hai ki khamosh ho jao to Wo hath ka symbol send kiya jata hai, Isi tarah chup rehne ke liye shahadat ki ungli ka (in symbol me harj nahi)
واللہ تعالٰی اعلم

Suwal no. 138
agar hum 4 raqat Namaz pad rahe he aur dusri rakat me Atayyahat padna bhool gaye aur teesri raqat ke liye khade ho gaye to is soorat mai kya masla hai

Jawab 138. بسم اللہ الرحمن الرحیم
Teesri rakat me agar bhool se seedha khada ho jao to bethna nahi chahiye balki namaz ke akhir me sajda sahav kara jayega...
واللہ تعالٰی اعلم

Suwal no. 139
Hazrat agar koi muslim kisi muslim se tahe dil se koi rista rakhna chahe to kya shariat hame ijazat degi

Jawab: 139 بسم اللہ الرحمن الرحیم
Musalman apas me bhai bhai hain, Or hadis me bhi yahi targib dilaai gai ki Apas me bhai bhai ho jao, Ab iske baad alag se or dil se koi rishta Rakhna chahe to achha hai,
Magar - Ye rishta mard aurat ke bich nahi hona chahiye, Is tarah ke rishte ko bhi sharait ne roka hai,
واللہ تعالٰی اعلم

Suwal no. 140
huzur aleyhi salam ki biwiya kitni hai

Jawab: 140 بسم اللہ الرحمن الرحیم
Huzoor (علیه السلام) ki azwaj ki tadad ko lekar ulama me ikhtilaf hai Magar 11 azwaj ko lekar kisi ka ikhtilaf nahi,
In 11 ummat ki maao (mothers) me se 6 khandan e quraish Ke unche gharano se thin, Or 4 khandan e quraish se nahi balki arab se doosre qabile se thin Or ek (safiya) ye khandan e bani israil ki ek Shareefunnasab raees-zadi thin,
Seerat E Mustafa Safah: : 651
واللہ أعلمُ بالصواب

Suwal no. 141
Bhai kisi gair Muslim ko Namaste karna our Hath jod kar namaste karna kesa hai Rehnumai kare

Jawab: 141 بسم اللہ الرحمن الرحیم
Namaste or namskaar ke maine Adab, tasleem, salam karna, wagera ke hote hai, Jaisa ki
Firoz Ul Lughat Safah: 1379 Par Hai,

Ulama farmate hai, musalman kafir ko NAMASTE kahe Ye haram hai,

Or kafir ke yahan ye shiar e tazeemi hai Or khas shiar e hunood hai to kisi kafir ko namaste nahi karna chahiye, Kyunki jab hadis me fasik ki tazeem ko mana kiya To kafir ki tazeem ki kaise ijazat hogi, Islam ne musalmano ko apas me milte waqt salam Ki targeeb di or Huzoor e pak ne kafir or fasiko or gairo ke tarike se Bachne kahukm diya

AlaHazrat Imam Ahle Sunnat
Fatawa Razawiyya Jild: 22 Safah: :378 par likhte hai,
Kafir ko salam haram hai

Or age likhte hai,
Kafir ya fasik ko salam karne ki sahi zarurat pesha aye to Lafz salam naa kahe naa koi aisa lafz jo tazimi naa ho.. Majboor ho to adab kahe (yani aa mere paun daab)
<Or majburi ki halat me adab kehte waqt bhi dil me unki tazeem Ki niyat nahi honi chahiye,,>
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 142
Hazrat agar hum kisi kafir se taluk rakhte hain ya dosti karte hain us ke ghar aate jate hain kha pi lete hain, Kya is me koi harz h ya nahi.

Jawab: 142 بسم اللہ الرحمن الرحیم
Zarur harj hai, bila majburi bhi unki taraf Qadam nahi badana chahiye, Or zarurat ye hoti hai, jaise dukan se saman Khareedna ya isi tarah ki or bhi, jise ulama kai Kitabo me byan kar chuke hain,

Or bila wajah hi, kafir se mel jol khana peena Nahi chahiye, ki hadis me aya jo jis se mohabbat Rakhega uska anjam uke sath hoga, Jab koi kafir hai allah or rasool par iman hi nahi Lata to kaise hamari dosti usse ho sakti hai, Or khuda naa kare agar uske kisi kufr par razi ya khush Ho gaya ya kisi shirk ke program me shamil ho gaya Or us shirk par khushi ka izhar or razi raha to Zarur khud bhi kafir ho jayega, Or mel jol rakhne walo ke liye bachna mushkil hai ki Aaj kal log duniya ki sharm se khuda ko naraz karne Wale kaam karne se Peechhe nahi hat'te Allah ham sab ko seerat e Mustafa pe sabit qadam rakh,
واللہ تعالٰی اعلم

Suwal no. 143
jo mangne wale aate hai jo rikshe pe mic pe salam record hua hota hai uska jawab de sakte hai ya nahi

Jawab: 143 بسم اللہ الرحمن الرحیم
Record shuda salam ka jawab dena kuchh zaruri nahi Ye record shuda azan ke hi hukm hai
Or ek aham baat
Agar mange wala bina mic ke bhi aye or salam kare To uska Jawab bhi dena wajib nahi, Yani bheekari Mic pe salam sunaye ya fir khud samne aa kar salam Kare dono surato me Jawab wajib nahi, yani Jawab naa diya To gunah nahi, Jaise ki
Bahar e Shariat Jild: : 3 Safah: 461 par hai
Saail ne darwaze par aa kar salam kiya, uska Jawab Dena wajib nahi,
(magr is surat me Jawab de dena behtar hai,)
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 144
Aurto ko mehndi lagana kyun jayaz hai mard ko haram kyun hai ?

Jawab: 144 بسم اللہ الرحمن الرحیم
Mehndi aurat ki zeenat ka saman hai aur Aurat ki zeenat Kaa saman aurat hi ke liye hota hai islye jaiz hai, Balki baaz ulama ne bagair mehndi ke hath aurat Ke liye makruh likhaa hai ki ye mard se mushabihat Hai, or mere nazdik bhi yahi sahi hai, Mard ko mehndi lagana haram sirf hath paun nakhun Par hai, yani jaha aurat zeenat ke liye lagati hai to Mard us jagah zeenat ke liye nahi laga sakta, ki ye Aurat se mushabihat hai, Or hadis me manahia hai, Or mard balo or daari pe mehndi laga sakta hai kyunki Aurat zeenat ke liye mehndi balo me istimal nahi karti. Yani mushbihat nahi hui
Or kamar ya kanthe pe agar kharish wagera ke Liye mard mehndi lagaye to najaiz nahi hai ki ye zeenat maqsood Nahi or naa aisa jagah aurat se mushabihat,
Or jo shadi me dulah ke hath or chungali pe mehndi lagate hai Wo haram hai, or jo ise sunnat batate hai, ALA darje ke jaahil,

Khulasa e kalam ye hai ki –

Aurat ko mehndi isilye jaiz hai ki uski zeenat ka saman hai, Or mard ko haram islye ki ye aurat se mushabihat hai
واللہ تعالٰی اعلم

Suwal no. 145
Kya fark he ek deobandi aur wahabi me

Jawab: 145 بسم الله الرحمن الرحيم
Dono ke jahannami hone me koi farq nahi
Dono ke gumrah hone me bhi koi farq nahi,

Dono hi ke aqeede batil hai or baz aqeede Quran sunnat or ijma ke khilaf hai,
Fark itna hai,

Wahabi abdul wahab ko apna peshwa manta hai
Deobandi ashraf ali, Rashid ahmad wagera ko

Wahabi charo me se kisi imam ka mukallid nahi
Deobandi furui masail me imame azam ka mukallid hai

Wahabi quran hadis ke alawa ijma qiyas nahi manta
Deobandi ijma or qiyas ko mante to hai magar amal me nahi late

Dono hi gairullah se madad ke khilaf hai,
Jabki khud inke buzurg iske qayal the,

Dono hi nabi ke gaib ka inkar karte hai, Jabki nabi lafz ka maina hi **gaib ki khabar dene** wala hai
Wisal ke bad kisi wali nabi se madad ko dono shirk kehte hai
Jabki **Imam Ghazali** farmate hai, Jisse hayat me madad talab ki jaati hai usse bad wisal Bhi madad lee jaa sakti hai,
zyada jaankari ke liye **Bahar E Shariat** ka hissa :1 or **Ja Alhaq** kitab ka mutala mufeed hoga:
واللہ تعالٰی اعلم

Suwal no. 146
Hazrat mujhe yeh janna he islam me tv dekhna mana he ya usme dikhaye jane wale ghalat tarike, agar islam me tv mana he to tv me Islami channel bhi ate he kya vo bhi ghalat he ?

Jawab: 146 بسم الله الرحمن الرحيم
Jab tak tv on nahi yani band hai to use dekhna kuchh gunah Nahi, fir chahe band tv ghar me zindagi bhar rakha rahe Magar wo tv kis niyat se khareeda gaya hai iska qiyamat Me zarur hisab hai, Ab raha tv par aane wale program, Video ke jaiz or najaiz hone me hamare ulama ka ikhtilaf hai Or jinhone tv ko najaiz kaha unke nazdeek har qism ka Program najazi hai fir chahye deeni ho ya duniyawi Or jinhone video ko jaiz kaha to usi surat me jaiz kaha Jab ki uspe kuchh khilaf e shara cheez naa diykhai jaati ho Yani agar mard byan kare, naa ads ho naa aurat naa aurat ki Awaz naa bepardagi, to is qaid ke sath wo program dekhne ki Ijazat di gai, maslan, Koi mufti sahab byan kare, yaa naat padhi jaye or aurat Koi music naa ho, Or mutlaqan video ke jaiz hone me kisi mufti ka fatwa nahi Ye ilzam jhutha hai, or jinhone jaiz kaha unhone sharto ke sath Jaiz kaha hai, aisa nahi ki poori tarah or har program jaiz kar diya Allah hifazat kare dilo me waswase daalne wale iblees se, (or hamare nazdeek, jaiz video jaiz hai, or unhi sharto ke sath Jo ulama ne byan ki deeni programme dekhna or Madani channel bhi dekhna jaiz) Baki aapka taqwa hai, agar aap bilkul hi tv ghar pe rakhna Nahi chahte to bahut hi achha hai, or agar aap ghar se Tv nikal nahi sakte to, zarur wo behayai hi dikhayega, To isse behtar hai, deeni program dekh liye jaye isse Ghar ke bachche aurate behayahi, naach gano se to bachenge

واللہ أعلمُ بالصـواب

Suwal no. 147
Hum ne suna he ki fate pajame par namaz nahi hoti he, Hazrat kya ye sahi he

Jawab: 147 بسم اللہ الرحمن الرحیم
Agar kapda aisi jagah se fata hua hai ki jo hissa namaz Me chupana zaruri tha to aisi surat me namaz nahi hogi Yani sitr ke khula rehne ki surat me, kyunki namaz me sitr ka chipana namaz ki sharto me shamil hai or shart poori naa karne ki surat me namaz shuru hi nahi hogi,
واللہ تعالٰی اعلم

Suwal no. 148
Hazrat ek Suwal hai 4 rakat farz namaz bina jamat ke padhi 2 rakat me sorah fatiha or surat milai 3 rakat me 3 bar subhaan allah kehne ki mikdaar khadhe rahe fir 4 rakat mai surah fatiha padh kar ruku sajde karke namaz mukammal ki to namaz ho jaygi

Jawab: 148 بسم اللہ الرحمن الرحیم
Namaz ho jayegi, Balki Farz ki teesri or chothi me bhi surah fatiha ke Sath surat mila kar padhe to ye mustahab hai..
وھو تعالیٰ أعلمُ بالصـواب

Suwal no. 149
Hazrat gair muslim ne pine ke pani se haat mu dhone ko mana kara hai us pani se wuzu karke namaz padhe ho jayegi ya nahi .?

Jawab: 149 بسم اللہ الرحمن الرحیم
Bagair malik ki ijazat ke paani le kar wuzu Ya ghusl karna haram hai, or gunahgar hoga
Magar is surat me wuzu ho jayega or namaz bhi

Fatawa Razawiyya Jild: 2 Safah: 479 par **AlaHazrat Imam Ahle Sunnat** likhte hai,
Paraya paani (zabrdasti ya chura kar) Istimal me laana chahe khane peene me ho Ya taharat me haram hai, Magar wuzu ghusl sahi ho jayenge or un se namaz Ada ho jayegi,

Isi tarah jo sadko par sabeel lagai jaati hai, wo Paani ke peene liye hota hai agar malik ne usse Hath mu dhone ki ijazat nahi di or koi paani mojood Nahi hai to us paani se wuzu nahi kar sakta tayyamum Karega Jaisa ki

AlaHazrat Imam Ahle Sunnat Mufti Ahmad Raza Barelvi Fatawa Razawiyya Jild: 2 Safah: 482 par likhte hain
Sabeel jo peene ke liye lagai gai ho us ka bhi Yahi hukm hai ki usse wuzu ghusl chahe sahi ho jayenge (magar karna) jaiz nahi, agar uske siwa aur paani naa mile Aur ise wuzu ya ghusl ki hajat ho to tayammum kare Us (pani) se taharat nahi kar sakta,
----
Is masale se bahut log ghafil hai aksar dekha gaya hai ki Log masjid tak se wuzu ka paani bhar ke le jaate hai Jo thande paani ki machine(masheen) masjid me rakhi Jaati hai usse bhi paani bhar ke le jana jaiz nahi, jab Tak un logo ki ijazat naa mile jinke peso se wo lagai gai Balki iski ijazat imam or committee bhi nahi de sakti, Balki agar us machine me 1000 logo ne chanda diya hai to 999 logo ki bhi ijazat kafi nahi. Jab tak sabhi ijazat naa deden Jo sabeel road par peene ki lagi hoti hai unme se kuchh Par to saf likha hota hai "hath mu dhona or bhar ke le jana mana hai" mgar fir Bhi log bottle wagera bhar lete hai, aisa karna haram hai, Allah tala se dua hai ki hame shariat pe sabit Chalne ki tofiq de
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مأب

Suwal no. 150
Aise shaks ke bare me shariat ka kya hukm hai Jo khud ko sunni bataye sari namaz sunni imam ke Peechhe padhe magar, kabhi kabhi jume ki namaz Deobandi imam ke Peechhe padhe, to kya shaks Sunni he ya gumrah ?

Jawab: 150 بسم الله الرحمن الرحيم
Kisi bhi gumrah firqe ke imam ke Peechhe namaz Padhna gunah hai fir chahe namaz e juma ho ya Panjgana, agar jaiz hoti to sirf juma hi nahi balki Sari namaz jaiz hoti isilye agar namaz nahi hogi To juma bhi nahi hoga,
Agar ye deobandio ki kufriya ibrat se waqif nahi hai To zarur aisa shakhs gumrah hai jo jume unke Peechhe padhe Or agar ye sach me sunni hai or deobandi ki kitab me jo Gustakhi likhi hai unse waqif bhi hai or uske bad bhi Jume unke Peechhe padhta hai to aisa shakhs kafir hai, Kyunki kisi ke Peechhe namaz padhna is baat ki gawahi Hai ki wo imam ko musalman manta hai, agar musalman Nahi manta to namaz nahi padhta, jo jaan jaye ki ashraf ali thanavi or deegar maulvi jin par Kufr ka fatwa hai wo gustakhi ke sabab kafir huye Or Fatawa Hassamul Harmain me hai ki Jo unke kufr me shak kare wo khud kafir hai,

Lihaza ye jo khud ko sunni batata hai, or agar deobandio ke Kufr se waqif hai to aisa shakhs par fir se kalima padhna Farz hai, iske saare nek amal barbad ho gaye, Or nikah wala tha to, nikah bhi jata raha, Fir agar bivi rakhna chahe to, kalima padh kar nikah Kare, Or agar ye shaks fir bhi jume deobandi ke Peechhe padhne se Baaz naa aye to musalmano par lazim hai ki Isse boycott kare, or milna julna band kare, jab tak ye baaz Naa aye, tauba karke kalima naa padh le.
وهُو تعالىٰ أعلمُ بالصواب

Suwal no. 151
Govt. K chalaye gye
1- kisi free program se fayda lena
2- koi subsdity lena
3- berojgari bhatta
4- education scolership lena kaisa hai

Jawab: 151 بسم الله الرحمن الرحيم
Jaiz hai, jabki isme koi shart khilaf e shara naa ho,

Magar aise Suwal karne se pehle sail ko ek bar dhyan Zarur karna chahiye tha ki Suwal me jo chize puchi gai Bas yahi nahi Hindustan ki sarkar apne mulk ke bashindo Ko or bhi madad deti hai, Or sarkar ki taraf se milne wale sirf in char chizo ka hi Kya puchhna, madad to or bhi hai, Jaise free hospitality, dawa, sarkari school me Kitab, wardi, sasta rashan, Or 60 sal se zyada umar walo ko bhi fayeda milta hai or Maine ye fayde ulama ko bhi lete dekha hai, Or to or madrso ko bhi sarkari madad milti hai, Or hajj ke waqt hajio ke liye bhi kuchh scheme hoti hai, Ab agar is tarah ki madad ko najaiz keh diya jaye to Shayad poore hind ke musalmano par gunah ka ilzam lazim aa jayega, jisme awam or ulama dono shamil honge
واللہ تعالٰی اعلم

Suwal no. 152
Kya teeje ke chane, ghani bhi kha sakta hai, agar nahi to fir ghani uska kia kare,

Jawab: 152 بسم الله الرحمن الرحيم
Faqeer le kar khud khaye aur ghani le hi nahi, le to musalman faqeer ko de de,
Fatawa Razawiyya Jild: 09, Safah: 617
واللہ تعالٰی اعلم

Suwal no. 153
Namaz padte waqt aawaz kitni tez honi chahiye ?

Jawab: 153 بسم الله الرحمن الرحیم
Qirat me itni awaz darkar hai ki agar koi shor, gul Naa ho to khud sun sake, Agar itni awaz bhi naa ho to namaz naa hogi,
Bahar e Shariat Jild: 01 Safah: 544

Or baz log jo tanha namaz padhte waqt sirf hont hilate hai Ya dil dil me padhte hai, ye padhna nahi or Is tarah namaz nahi hoti. Or namaz e jehri yani jisme imam tez awaz me padhta hai to usme Jehr ke ye maine hai ki doosre log yani saf e awwal mai sun sake Ya adna darja hai, aur ola ke liye had muqarrar nahi Aur ahista ye hai ki khud sun sake,
واللہ أعلمُ بالصــواب

Suwal no. 154
apna gunaah dusron ko bataana kaisa ?

Jawab: 154 بسم الله الرحمن الرحیم
Apne gunah ka izhar karna bhi najaiz o gunah hai, Or dekha jaata hai ki aaj kal gunah karke usko Logo me byan karte hai, or school collages me bhi Aaj kal ladke, ladkia, apne gunah bhare karnaame Maslan, Kis tarah chup ke sharab pi, Kis tarah film dekhi, Kis tarah kisi ko mara ya gali di Or ye bate apne dosto se batate hai, Ye kaam bhi haram or jahannam me le jaane wala hai Balki namaz naa padh kar logo ke samne byan karna, ki meri ye namaz chhut gai ya me siwaye jume ke Koi namaz nahi padh pata ye bhi gunah, Yani ek to namaz chhorne ka gunah ek gunah ka izhar ka gunah Or apne gunah ke izhar ki ek jaiz surat hai jo hadis se bhi sabit Hai ki Agar gunah kisi alim, mufti ko bataya jaye taki uski tauba Or kaffar maloom kiya jaye to ye gunah nahi, Jaise ki hadis me ek sahabi ne roza tor diya fir kaffara Huzoor (علیہ السلام) Se puchha to ye izhar naa tha balki tauba ki surat maloom karna Maqsood tha, isi tarah hadis me 99 qatal karne wale shaks ka waqya Ki usne puchha mene 99 qatal kiye hai, kya meri tauba hai, Yaha bhi izhar tauba ki surat byan karne ke liye hai, Magar awam bator e tafrih ye kaam karti hai, ye jaiz nahi,
واللہ تعالٰی اعلم

Suwal no. 155
Maharim rishtedar kise kehte hain? Aur kaunse rishte me parda laazim hai

Jawab: 155 بسم الله الرحمن الرحیم
Maharim me 3 qism ke afraad shamil hai,
1- nasab ki bina par jin se hamesha ke liye nikah haram ho
2- rajaa't yani dudh ke rishte ki bina par jin se nikah haram ho
3- musaharat yani sasurali rishte ki bina par nikah haram ho
   jaise damad ka sas se, bahu ka sasur se,

aurat ka har ajnabi baligh mard se parda hai jo maharim naa ho, maharim me parda wajib to nahi magar kuchh rishte me parda behtar hai, jaise bahu ka daur e purfitan me sasur se parda karna behtar hai, isi tarah ghar me dewar se bhi chehra chipana zaruri hai,
or tafsil bahar e shariat ya "parde ke bare me Suwal Jawab" kitab se mulahiza kare,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 156
Haalate namaz me muskurana, hansna ya rona kaisa?

Jawab: 156 بسم الله الرحمن الرحیم
Ruku sujood wali namaz me baligh ne kehkaha laga diya Yani itni awaz se hansa ki aas pas walo ne bhi sun liya To WUZU bhi tut gaya or NAMAZ bhi tut gai, Aur agar itni awaz naa thi, ki dusra sune magar itni thi ki Khud ne suna to WUZU baqi hai NAMAZ tut gai, Muskurane se naa namaz jaati hai naa wuzu

Muskurane ki tarif ye hai ki, awaz naa ho bas daant nazar aye Namaz me rona Dard ya musibat ki wajah se ye alfaz, AAH, UH, UFF, TUF, nikal gaya ya awaz se rone me ye huruf Paida ho gaye to NAMAZ FASID ho gai, yani tut gai Or rone me sirf aansu nikle awaz ya hurf nahi nikle to harj nahi, (Fatawa Alamgiri)
واللہ أعلمُ بالصواب

Suwal no. 157
Kutte ko danda ya kisi cheez se izaa dena kaisa ?

Jawab: 157 بسم الله الرحمن الرحيم
Bina wajeh kisi bhi bezuban ko iza nahi deni chahiye, siwa unke jiko marne ka hukm hadis me aya hai, maslan chhipkali, wagera,
Bezubar balki kutte par bhi rehm karne ke sabab allah ne magfirat ki hai ye mazameen bhi hadis me mojood hai, jisse sail andaza laga sakta hai ki marna chahiye ya nahi, aur agar kutta pagal ho ki logo ko taqleef ka sabab banega to kutte ko mar dena bhi shariat se sabit hai,
واللہ تعالٰی اعلم

Suwal no. 158
Zaid ne kutte par gaadi chadha di aur kutta mar gaya. Kya zaid gunaahgar hua, agar hua to iska kaffara kya hoga ?

Jawab: 158 بسم الله الرحمن الرحيم
Agar zaid apne mutabik sahi drive kar raha tha or achanak kutta samne aya or mar gaya to ise urf e aam e accident kehte hai, Zaid par gunah nahi or kaffara bhi nahi,
واللہ تعالٰی اعلم

Suwal no. 159
Nahida (muslim lady) ne zaid (muslim gents) ko raksha bandhan ki mubarak baad di aur amr (kafira lady) ne zaid ko raksha bandhan ki mubarak baad di. Ab zaid aur nahida par kya sharai hukm lagega?

Jawab: 159 بسم الله الرحمن الرحيم
Kafir ke "qaumi shiar" ikhtiyar karna HARAM hota hai Kafir ke "mazhabi shiar" ko ikhtiyar karna KUFR hota hai,
Raksha bandhan kafiro ka qaumi tiohaar hai, mazhabi tiohar nahi, Kisi bhi kafir ka qaumi shiar ikhtiyar karna HARAM gunah hai Jaise holi khailna, Jo chiz unke mazhab me ibadat maani jaati hai wo kufr hai,
Jis musalman aurat ne mard ko rakhi bandi or jis mard ne musalman Aur gair musalman aurat se rakhi bandhwai, ye dono yani Nahida, zaid fasik, fajir, sakht gunahgar, azab ke haqdar hai, Lekin kafir nahi kyunki rakhi bandhna (gair muslim) ka qaumi Tiohar hai, mazhabi nahi (jiski tafsil upar guzar chuki)
Hazrat Shareh Bukhari, Faqih E Azam E Hind, Hazrat Allama Maulana Mufti Muhammad Shareef Ul Haq Amjadi Sahib Fatawa Shareh Bukhari Jild: 2 Safah: 568 par likhte hai
Jin musalman aurato ne hinduo ko ye dora bandha, Jin musalman mardo ne hindu auraton se ye dora bandhwaya Sab fasik, fajir, gunahgar, azab ke haqdar hai, lekin kafir nahi, Isliye ki rakhsha bandhan pooja nahi unka qaumi tiohar hai,
Kafir ke mazhab ki mubarakbad dena ashad Haram, Or mushriakana fail par razi or khush hua ya taziman Shamil ho kar mubarak bad di to khud bhi kafir, Aise shaks par tajdide iman or agar bivi wala tha to nikah, lazim
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 160
Raakhi Bandhna ya Bandhwana Kaisa Hai?

Jawab: 160 بسم الله الرحمن الرحيم
Haram Hai,

واللہ تعالٰی اعلم

Suwal no. 161
Arabi ko hindi, English ya kisi aur zabaan me likhna kaisa?

Jawab: 161 بسم الله الرحمن الرحيم
Quran ki ayato ko Hindi rasmul khat ya Kisi bhi gair arabi me likhna najaiz o gunah hai
Hadees aur durood wagera ko likhna gair arabi me Gunah nahi MAGAR ise bhi likhna nahi chahiye,
واللہ تعالٰی اعلم

Suwal no. 162
Agar kisi muslim ladki ne kisi kafir ko rakhi bandh di ya kisi muslim ne apne bhai ko rakhi bandh di to kya ye sahi he Hazrat

Jawab: 162 بسم الله الرحمن الرحيم
Jis muslim ladki ne kafir ko rakhi bandhi usne kai haram kam kiye Yani rakhi bandhte waqt use choona, usse milna, Kafir ki tazim, wagera wagera, aisi ladki fasika aur jahannam ki Haqdar hai, iska **parda to quran ne muslim gair mehram tak se Bataya** to kafir ke sath uske tiohar me kaise shamil ho sakti hai ? Raksha bandhan kafiro ka qaumi tiohaar hai, mazhabi tiohar nahi, Kisi bhi kafir ka qaumi shiar ikhtiyar karna HARAM gunah hai Jaise holi khailna, Jis musalman mard aurat ne aisi harkat ki unhe tauba karni chahiye Aur aainda isse baz rehna chahiye,
واللہ تعالٰی اعلم بالصواب

Suwal no. 163
Kisine likha "god could not be everywhere therefore he made mothers " Aisa kehna kaisa ?

Jawab: 163 بسم الله الرحمن الرحيم
This is a “kufriya” belief. If, A muslim who will keep/accept this belief, will be a kafir,
(allah knows better)

Suwal no. 164
agar kisi ne sharab peeli to ab wo sakhs namaz padhna chahe to kitni der me padh sakta he ?

Jawab: 164 بسم الله الرحمن الرحيم
Jab nasha jaata rahe aur, munh me badbu wagera Naa ho to namaz padh sakta hai,
واللہ تعالٰی اعلم

Suwal no. 165
Imam hasan ki janaze ki namaz kisne padhai,

Jawab: 165 بسم الله الرحمن الرحيم
Imam hasan ki namaz e janaza unke bhai **Imam husain ne** padhai (radi allah anhu)
واللہ تعالٰی اعلم

Suwal no. 166
Tauba ke tariqe bataye aur isse allah ko kaise razi kiya jaye :

Jawab: 166 بسم الله الرحمن الرحيم
Shareh Fiqh Akbar me tauba ki 3 sharait byan ki gai,
1-mazi par nadamat (sharmindagi)
2-hal me is gunah ko chor dena
3-mustakbil me is taraf naa lautne ka pakka irada,

Ye sharte us waqt hai jab wo gunah kewal tauba karne Wale or allah ke darmiyan ho, jaise jhuth, sharab, wagera, Or allah ke haq ki adaigi ki kami par tauba ki Jaise namaz roza zakat to iski tauba ye ki pehle to inki kami par Sache dil se nadim ho fir iska pakka irada kare isse ainda kabhi Ye faut naa ho.
Aur agar kisi ka haq mara aur ab sharminda hai to sirf tauba se Kaam nahi banega, jab tak haq ada naa kare, Maslan kisi ke paise churaye to ab tauba kafi nahi jab tak Wo wapas naa kar de isi tarah koi kisi ka saman najaiz tariqe Se hasil kiya to bager wapas kare chara nahi, agar wapas karna Mumkin nahi to bager niyat e sawab sadqa kare,
Har gunah kabeera tauba se maaf ho jata hai, Jab gunah kar bethe to foran nekio me izafa karna shuru karde Sadqa wagera kyunki, **nekiyan gunah ko mita deti hai**, Or allah ko razi karne ke liye Zyada se zyada nafil or mustahab pe amal kare, har farz wajib uske Waqt me ada kare, jhuth, gheebat, chughli, gane baje, haram kaam Se sache dil se tuba kare, or sunnat ka paband rahe, Jab door se nabi ka gulam nazar ayega to beshak allah razi rahega, Or jab apni zindagi me nabi ki sunnat or tariqo ko nahi apnaya Jayega, balki gairo ke tariqo pe amal hoga to. Allah wa rasool kaise razi ho sakte hai, (nek amal karta rahe sunnat pe chalta rahe, allah ki rehmat pe nazar rakhe),
(kyu ‘raza’ kurte ho haste utho
Jab wo ghaffar hai kya hona hai
واللہ تعالٰی اعلم

Suwal no. 167
‘allah’ ka ma’na kiya hai aur ‘tala’ ka kiya mana hai

Jawab: 167 بسم اللہ الرحمن الرحیم
Firoz ul lughat Safah: 117 par hai
اللہ = khuda, mabood, khuda ka ism
Or Safah: 363 par hai,
تعالیٰ = Buland, Ala
واللہ تعالٰی اعلم

Suwal no. 168
Lughat ka mana(meaning) kya hai aur ise kaise awaam kaise iste'mal kare ?

Jawab: 168 بسم اللہ الرحمن الرحیم
Jis tarah alfaz mayeni ki kitab ko
Hindi me: शब्दकोश, English me: Dictionary Isi tarah urdu ke alfaz mayen ki kitab ko Lughat kehte hai,
Or urdu ki lughat ki kitab kaa naam ek Firoz ul lughat hai.
Awam ise asani se padh sakti hai, jis lafz ka mayna dekhna Ho uske samne likha hota hai,
واللہ تعالٰی اعلم

Suwal no. 169
Quran sharif ke tarajim sabse se pahele kis zuban me howe aur kis ne kiya

Jawab: 169 بسم اللہ الرحمن الرحیم
Quran ka sabse pehla FARSI zuban me tarjuma SHAIKH SAADI ne kiya
Quran ka sabse pehla URDU zuban me tarjuma SHAH SHAFIUDDIN ne kiya
(Aaina e tarikh Safah: 40)
واللہ تعالٰی اعلم

Suwal no. 170
“Lote ki toti se pani peena bad hai“ ka matlab samajh nahi aya ?? Thodi tafsil kar dete?

Jawab: 170 بسم الله الرحمن الرحیم
Ulama e ahle sunnat ne lote wagera ki toti se paani peene ko makruh likha hai Toti yani lote ka mu jaha se paani ek dhaar banker nikalta hai, Iski wajah hai ki, ho sakta ho usme koi keeda wagera ya muzi janwar Ho or koi tuti se mu laga kar paani pio or wo uske pet me chala jaye Isiliye baz ulama ne hand pump se bhi mu lagakar paani ko mana kiya Maqsood musalman ko taklif se bachana hai, Behtar ye hai ki lote se pani kisi bartan wagera me kiya jaye taki Us par nazar pad jaye ki koi muzi janwar keeda to nahi, Or jo wuzu ke baad bacha paani log lote ki toti se peete hai, to uski wajah ye Hai ki, agar maan liya jaye ki lote ki toti me koi muzi tha bhi to wo wuzu Karte waqt nikal gaya hoga. Isi tarah agar kuchh paani se lota dho kar Baha liya jaye taki toti saf ho jaye to peene me harj nahi Or makruh ka matlab gunah nahi. Peena lote ki toti se bhi jaiz hai,
واللہ أعلمُ بالصواب

Suwal no. 171
Hazrat sawaal 'zoad' 'doad' ka makhraj me farq kya hai asal kya hai ?

Jawab: 171 بسم الله الرحمن الرحیم
Lafz ض ise arabi me Dwad padha jayega Or jo zwad hota hai wo urdu me hota hai
Jaise, رضا (Raza), urdu me, aur غَيْرِ الْمَغْضُوبِ (Gairil MagDoobi) arabi me
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 172
Gunah se bachne ki tarkeeb kya he kyunki gunah kadum kadum par he usse bacha kaise jaye Hazrat ?

Jawab172 بسم الله الرحمن الرحیم
Kasrat se allah ka zikr, Or astagfar ki kasrat karni chahiye,

Jab gunah ki marifat(pehchan) ho jayegi to Us gunah se bachna asan hoga, magar jab ye pata hi Naa ho ki ham jo kar rahe hai wo gunah hai, Yani gunah ki pehchan hi naa ho to koi isse kese bach Sakta hai, Aaj jhuth, gheebat, chugli, gaane, film, wagera aise kaam Hai jo aam hai, magar asfos aaj koi inhe gunah tasawwur tak nahi karta, Yaha tak facebook, whatsapp par paisa or time ko barbar Karke namaze qaza kar dena ya paise or waqt ki barbadi Bhi israf hai najaiz hai, magar ise bhi koi gunah ka khyal Nahi karta, isilye behtar hai ilm e deen hasil kiya jaye Fir roshan ho jayega ki gunah akhir hote kya hai, Bahut logo to kuchh kaam ko gunah hi nahi mante Halaki wo gunah hote hai.
واللہ تعالٰی اعلم

Suwal no. 173
hadees sharif ki rivayat ki tafsir hai jo meri samajh me nahi aayi , Thodi tafsil kar dete?
"do chize hargiz jama nahi ho sakti namaz e chasht aur muflisi"

Jawab: 173 بسم الله الرحمن الرحیم
Jaha ye kaha jata hai ki **"do chize jama nahi ho sakti"** iska matlab Kabhi mubalga hota hai kabhi amal e nek ki taraf targib dilana hota hai Jaise Ye kaha jaye ki ujala or andhera ek sath jama nahi ho sakta yani Agar ulaja hoga to andhera nahi hoga or agar andhera ayega to ujala nahi hoga Qk ujala hote hi andhera nahi hoga, ye dono ek sath nahi ho sakte. Isi tarah us ibarat me kaha gaya ki Namaz e chasht padhne wala muflisi or faqiri tangdasti ka shikar nahi ho Sakta yani jo ye namaz padhe allah use faqiri se nijat dega..
واللہ تعالٰی اعلم

Suwal no. 174
Ye btaaen ki kya alaHazrat zat se sayyed the..agar nahi to unke aage sayyed kyu likhte hai...aur agar haan..to ye qissa jo mash'hoor hai ki ek bar kahi jate waqt unhe pata chala ki ek ghareeb shakhs zat se sayyed hai ..to unhone apni sawari se utar kar use baithaya..aur uske peechhe namaz bhi padhi

Jawab: 174 : بسم الله الرحمن الرحیم
AlaHazrat, zat ke Sayyid NAHI the, apka ism **AHMAD RAZA KHAN** hai, Yani aap pathan hai, Lafz sayyid ke mayene SARDAR/SARPARAST wagera ke hote hai, is liye AlaHazrat ko **Sayyidi AlaHazrat** kaha jata hai. kyunki aap apne daur ke mujaddid e azam hai, or sare aalimo or sunniat ke imam, rehnuma, SARDAR/SARPARAST hai, Or apke liye ye lafz zat ke liye nahi balki buzurgi ke liye lagaya jata hai, azmat ke liye lagaya jata hai.. Hadis me hai: **Abu baqr hamare SARDAR hai** aur, **aur unhone hamare SARDAR Bilal ko azad kiya,** Yahan bhi Hazrat abu baqr ko sayyid kehne ke matlab sardar hai,
Palki wala waqya sahi hai, magar namaz bhi padhi iska mujhe ilm nahi,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 175
Hazrat tez bhunk lagne par aksar mai bishmillah padhna bhul jata hun, to aise me kya karna chahiye, Aur koi wazeefa inayat farma dein

Jawab: 175 بسم الله الرحمن الرحیم
Abu Dawood aur Tirmizi aur Hakin ne Hazrat Aiyesha (Radiallah anhu) se riwayat kiya ki, HUZOOR (علیہ السلام) ne farmaya: Jab koi shaks khana khaye to Allah ka naam zikr kare yani "بسم اللہ" padhe aur SHURU ME "بسم اللہ" bhool jaye to ye padhe Bismillahi-Awwalhu- Wa akhir hu-
Bahar e Shariat Jild: 3 Safah:360
Wazifa:
Namaz e panjgana ke bad sar pe hath rakh kar 11 bar "ya qawiyyu" padhne se Dimag tez hoga , yani bhoolne ki bimari jaati rahegi,
وهُو تعالىٰ أعلمُ بالصواب

Suwal no. 176
Is ibarat me tawagiri kise kehte hai, "do chize hargiz jama nahi ho sakti tawagiri aur badkari"
Tawagiri kise kehte hain ?

Jawab: 176 بسم الله الرحمن الرحیم
Yani amiri, duatalmandi, ghani hona,
Jab koi shaks zina me padhta hai to muflis ho jata hai yani Ameeri or zinakari ek sath jama nahi ho sakti, Zina karega to daulat wala nahi rahega.
واللہ تعالٰی اعلم

Suwal no. 177
Pichhle yaani Suwal 176 me zinakari ka zikr kiya gaya hai, Isse muraad ain zina hai ya isme haathon ka aur aankh wagera ka zina bhi shumaar hoga?

Jawab: 177 بسم الله الرحمن الرحیم
Zina, se murad badkari yani mard aurat ka bagair shadi ek dusre se lazzat hasil karna. Aur hadis me badnigahi ko bhi aankho ka zina kaha gaya, magar jaha zina lafz islimat Hota hai usse murad wahi pehle wala zina hota hai, or aankho ke zina ke liye badnigahi jaise lafz istimal hote hai,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 178
Namaaz e jumma ka khutba sunna agar kisi muqtadi se chhut gaya to kya gunaah hoga?

Jawab: 178 بسم الله الرحمن الرحیم
Gunah Nahi hoga, Khutba sunna wajib un par hai jo namaz ke liye us majlis me hai, yani hazireen e masajeed par Jo abhi ghar se nahi aaye ya nahi ayenge to khutba naa sunne ke badle gunahgar nahi.

Bahar E Shariat Jild: : 1 Safah: 774 par hai
Jab khutba padhe to tamam hazireen par sunna aur chup rehna farz hai.
واللہ تعالٰی اعلم

Suwal no. 179
khana khate time koi salam kare to jawab dena chahiye ya nahi.

Jawab: 179 بسم اللہ الرحمن الرحیم
Khana khane wale ko salam ka Jawab dena wajib nahi yani Jawab nahi dega to gunahgar nahi, or agar munh me luqma (niwala) naa ho to jawab de sakta hai, marzi hai,
واللہ أعلمُ بالصواب

Suwal no. 180
Sunni aur wahabi ka masala kya he Hazrat abhi hum samajh nahi payen ?

Jawab: 180 بسم اللہ الرحمن الرحیم
Sunni, mukhaffaf yani short form hai "**ahle sunnat wa jamat"** ki Yani wo jamat jo Huzoor (علیہ السلام) or sahaba ke raste pe hai jinhe is daur me Barelvi kaha jata hai or haqiqat me isi maslak ke logo ka deen wahi Deen hai jise deene muhammadi kaha jata hai, sunniat ya barelviat Raai ke daane barabar bhi quran or sunnat or deen e Mustafa se Juda nahi hai,
Wahabi: Ye ek naya firqa hai jo 1209 me paida hua, jiska bani mohammad bin abdul wahab najdi tha, Jisne tamam arab o ajm me fitne paida kiye ulama ko qatl kiya, sahaba or shaheedo ki qabre tor dali, Or hozoor ke roze ka naam sanam e akbar rakha yani bada butt, or bhi tarah tarah ke zulm kiye Jiske bare me Huzoor (علیہ السلام) ne pehle hi bataya tha. Is abdul wahab ke bete ne ek kitab likhi jiska naam **"Kitabut tauheed"** tha, isika tarjuma Hindustan me **ismail dehelvi** ne kiya jiska naam **Taqwiyatul Iman** rakha is firqe ne allah ki bhi tauheen ki aur rasool allah ki bhi, Isi kitab wagera se inke aqeede zahir hai or batil bhi or quran o sunnat ke khilaf bhi ye jamat siwaye apne sabhi ko mushrik manti hai, Nabi ko murda manta hai, gair se madad ko shirk, niyaz fateh, mazar wagera ko bidat. Or Huzoor (علیہ السلام) ko shafat karne wale manti hai naa mukhtar, or inki kitabo me ye sab likha hai ki, hozoor ki tazim aise karo jaise bade bhai ki balki isse bhi kam, (mazallah) Balki in KHABEESO ka aqeeda he ki Huzoor (علیہ السلام) bas hamari tarah insan hai, or kuchh nahi, isi tarh or bhi batil aqeede hai, jiske liye aap bazaar se sunni ulamao ki kitab jo deobandio wahabio ke radd me likhi ho padh le, apko sari jankari mil jayegi.
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 181
Sarabi jis bartan me khana khata hai us me khana kha sakte hai Jab ke bartan ko dho liya gaya ho ?

Jawab: 181 بسم اللہ الرحمن الرحیم
G, Ha Kha Sakte hain,
واللہ أعلمُ بالصواب

Suwal no. 182
Hazrat kya jumme ki namaz jab talak nahi hogi jab talak fajar ki namaz e qaza ada na ho? Jese bhot log 2 rakat qaza padhte hai jumme se pehle ?

Jawab: 182 بسم اللہ الرحمن الرحیم
Jumme ke din ki fajr naa padhi or jume se pehle uski Qaza bhi nahi padhi to bhi namaz e juma ada ho jayegi Agar kisi ke khyal me ye baat hai ki jab tak jume ki Namaz naa hogi jab tak fajr qaza naa kar lo to ye ghalat Hai, or namaz e fajr jumme ke din ki ho ya aur din ki Bila wajeh sharai qaza kar dena HARAM hai,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 183
Is ibarat me hum saaya kise kaha gaya hai, Sadhe chaar (4.5) masha kitna hota hai,
Aur khamir se muraad kya hai ? Ibarat ye hai: “Jo apne ham-saye ko ek miskal bhar khameer de, to uska swab kal qiyamat ke din Uske mizaan e amal me pahar ke barabar ho jayega. Mulk e arb me mishkal 4.5 masha ka hota hai, “

Jawab: 183 بسم الله الرحمن الرحيم
Hamsaya yani padhosi ko kehte hai or khameer gundhe aate wagera ko kaha jata hai, masha tole se kam hota hai yani takribann 1 tole me sawa 11 masha hota hai, isse ap andaza laga le ki 4.5 masha kitna hua, Yani agar koi apne padhosi ko kuchh aata bhi de kar madad kare to chahe adha tola ke kareeb hi kyun naa ho to qiyamat me iska sawab pahar jitna dekhega.
واللہ تعالٰی اعلم

Suwal no. 184
Apni sharik e hayat (wife) se kabhi kabhi in 3 tarah ke jumlo(words) se guftugu(baat) ki jaati hai :
a) "chup ho jaa meri maa"
b) "tu abhi bachchi hai"
c) "meri bachchi" yaa English me "my baby"
is tarah jumlo(words) ko istemal(use) karna kaisa?

Jawab: 184 بسم الله الرحمن الرحيم
Is tarah ke jumle bivi se nahi bolne chahiye, mgar isse nikah par koi farq nahi
Jumla (b) aksar awam me kam akli ke liye istimal hota hai Jaise ki tu abhi bachchi hai, yani kam aqal hai tu ye kaam nahi kar sakti ya tu ye nahi samajh sakti, wagera wagera.
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 185
kya peer o murshid kisi orat par aa sakte hai ?

Jawab: 185 بسم الله الرحمن الرحيم
Kisi bhi murshid ya wali ya shaheed ki sawari ya hazri Naa kisi aurat me aati hai naa mard pe ye, fizol, or jahalat ki Baat hai or shariat ke khilaf hai,
Waqarul Fatawa Jild: 01 Safah:177 par hai
Kisi mard ya aurat par kisi buzurg ki sawari nahi aati, Sirf jinnat ka asr hota hai wo bhi kisi kisi par, magar is jinnat se Suwal karna ya ainda ka haal maloom karna najaiz hai
واللہ تعالٰی اعلم

Suwal no. 186
Kya rumaal bandh k namaz padh sakte hain? yani topi ke badle rumaal bandh kar namaz ho jayegi ?

Jawab: 186 بسم الله الرحمن الرحيم
Bagher topi rumal bandh kar namaz ho jaygi or rumal itna bada ho Ki sar pe kuchh pech lipat sakte to wo imame ke hukm me hoga or Agar itna bada nahi to makruh jaisa ki Fatawa Razawiyya Jild: 7 Safah: 300 par **AlaHazrat Imam Ahle Sunnat** Farmate hai,
“rumal agar bada ho ki itne pech(bal) aa sake jo sar ko chhupa len, to weh Imama(hi ki misl) hoga, aur chota rumal jisse sirf ek do pech aa saken, Namaz me lapetna makruh hai,

Or rumal is tarah sar pe rakhna jaise ki ajkal arab ke log rakhte hai ki Dono kinare latke rehte hai ye **Makruh Tehrimi** hai jaisa ki

Bahar e Shariat Jild: 1 Safah: 624 par hai

“rumal ya shal ya razai ya chadar ke kinare dono mondhe se (kandhe se) latakte ho Ye mana hai or (namaz me) makruh tehrimi hai aur ek kinara doosre mondhe par daal Diya (to harj nahi)
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 187
Hazrat surma lagana kaisa hai ? Kya surma laga ke namaz padh sakte hai?

Jawab: 187 بسم الله الرحمن الرحيم
Surma lagana Sunnat hai khas kar sone se pehle surma lagana chahiye Isse sunnat ka bhi swab milega Hadis **Tirmizi** me hai: Huzoor (عليه السلام) sone se pehle har aankh me ismad surme ki 3-3 salai lagate the.

or agar ye sunnat logo ko sikhaye or ghar walo Ko bhi ispe amal karwaye to unka bhi sawab payege, kyunki aaj kal Kuchh khas sunnat logo me se khatam hoti dikhti hai, unme ek ye bhi he ki Log sote waqt surma nahi lagate.. Or surma lagane me sunnat ye ki, 3-3 salai istimal ki jaye, Huzoor (عليه السلام) ka aksar amal isi par tha. Or kuchh riwayat me seedhi aankh me 3 salai or ulti me 2 ka zikr hai Or dono ankh me 2-2 salai lagane ka bhi zikr hai.. Lihaza hame kabhi 3-3 kabhi 3-2 kabhi 2-2 har sunnat apna leni chahiye. Allah se dua hai ki allah apne pyare rasool ki chamakti ankho ke sadqe Mujhe or sail ko or tamam sunnio ko har sunnat pe amal ka jazba or tofiq de.

Surma laga kar namaz bila karahat jaiz hai.
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 188
Hazrat ganda sochna (jaise ki kisi ko dekh ke automatic jehan me aa jata hai “wow” like that, u know what i means) aur ganda karna jo ki ham karte hain dono me gunah ka kya hai (ganda karne ka matlab kisi ko zaban se chhedna kuchh gali wagairah dena ladkiyon ko chhedna aur mushtzani bhi karna)..

Jawab: 188 بسم الله الرحمن الرحيم
I understand what your means in you question.

Jo chize Suwal me puchi gai, maslan Kisi ko dekh kar badnigahi yani ladki dekh kar “wow” jaise feeling ya harkat Or uspe yani rang, shakl, jism ki banawat wagera par comments karna, Kisi ko gali dena ya ladki chhedna ya ladki ko dekhna or mushtzani karna.
Ye sabhi kaam HARAM HARAM HARAM hai, or aisa shakhs fasik hai naa Isse salam jaiz naa iske sath uthna bethna, Aise shaks par tauba karna wajib hai. or allah ki bargha me ro ro ke toba kare astaghfar ki kasrat karni chahiye. Or aise shakhs ko chahiye ki subha sham pani par 21-21 bar أعوذ بالله من الشيطان الرجيم padh kar dam karke piye or namaz or sunnat ki pabandi kare or is tarah ki bure dosto ka sath jald chor de, or raha mushtzani to aise shaks par nikah wajib hai Or mushtzani karne wale ke bar me hadis me aya ki “ispar allah ki lanat hai,” Fatawa Razawiyya Jild: 22 Safah: 244 “hashr me aiso ki hatheli Gabin(pregnant) uthengi,”
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 189
Is Page me ye In alfaaz ke wajah se poora mas'ala samajh nahi aa raha.. Lahav, ashya, bar-aks. Wagera..

Jawab: 189 بسم الله الرحمن الرحيم
(ye sail ki janib se ek scan Page the jispe ye masale darj the jinke urdu lafz ko Asan kiya gaya hai…
“Khail kood, tamashe” ka “saman” ghar me rakhne se bhi aadmi gunah gar hota hai, Jaise guiter, radio, tv lodo, shatranj, musical khilone, wagera wagera, Jaisa ki Para: 21 Surah Luqman me hai “aur kuchh log khail ki bat(saman) khareedte hai, ki allah ki rah se behka den, Be samjhe aur ise hansi bana len, inke liye

zillat ka azab hai, Aur **Hadis** me har khail ko batil kaha gaya siwaye 3 ke, teerandazi, gudsawari, aur bivi ke sath khail/mazak wagera, (Sahih Muslim) Ladkio ke liye gudiya se khailna jaiz hai
Bahar E Shariat Jild: 3, Safah:510
(ashyan= saman, cheeze,)
(Bar-aks= ulta/opposite)

Or iske bar-aks ye masala hai ki quran kisi ne apne ghar me rakha or Kabhi nahi padhta ho gunah gar hota hai, Or agar khali gharme is niyat se quran rakha jaye ki barkat ho to Gunahgar bhi nahi.

Jaisa ki Fatawa Khaniya, me hai, Kisi ne mehez khair o barkat ke liye apne makan me quran rakha chhora or tilawat nahi karta to gunah nahi, balki iski ye niyat bais e swab hai,
Bahar E Shariat Jild: 3 Safah: 495
وهُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 190
Kya pilastik ke Kangan ya kuchh bhi pehnne se namaz ho jati hai

Jawab: 190 بسم الله الرحمن الرحيم
Plastic ke Kangan churi wagera pehn kar namaz Ho jayegi
وهُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 191
Kya masjid ki topi jinhe masjid ke bahar pehenne me haya aaye, unko pehen ke namaz ho jayegi? jaise ki plastic ??, Ya chatai, jisse banti hai usse bani topi, yaa meli topiyan,

Jawab: 191 بسم الله الرحمن الرحيم
Masjid ki topi pehn kar namaz ho jayegi, chahe chatai ki ho ya plastic ki, Meli topi, jisse namazi ko iza pahuche ya badbu paida ho to aisi topi Masjid me pehnna or masjid me ana or masjid me rakhna bhi haram hai,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 192
bachcho ki musalmani .(khatne) kis age me ho jani chahiye hadis me is ke liye bhi kuchh bataya he???

Jawab: 192 بسم الله الرحمن الرحيم
Hadis Kanzul Ummal me hai, Hazrat Ali (radiallah) se riwayat hai ki “apne bachche ka 7ve din khatna karo ki ye gosht ugne ke liye jaldi aur suthra hai aur dil ke liye rahat hai,”

Bahar E Shariat Hissa 16 Safah: 200 par hai
Khatna karna sunnat hai or ye shiar e islam me se hai ki isse musalman aur kafir Me imtiyaz hota hai, isiliye ise musalmani bhi kaha jata hai , Wiladat ke 7 din ke bad khatna karna jaiz hai, khatna karne ki muddat 7 sal se 12 sal tak hai,

Fatawa Razawiyya Jild: 22 Safah: : 204 par hai,
Bachche ki khatna bap khud bhi kar sakta hai...
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 193
Kon bada Dushman Hamara, kafir ya Wahabi..

Jawab: 193 بسم الله الرحمن الرحيم

Dono hi deen e islam ke bahut bade dushman hain, fark ye hai ki ek khula dushman hai doosra chupa dushman hai,
واللہ تعالٰی اعلم

Suwal no. 194
Isha ka waqt kab tak hai. Kis waqt isha qaza ho jati hai. Or kya rat ko 12 bje ya 12.30 baje namaz ya quran ki tilawat nahi karni chahiye? Kuchh logo ka manna hai ki wo waqt jinnato ka hota hai isliye nahi padna chahiye.

Jawab: 194 بسم اللہ الرحمن الرحیم
Isha ka waqt poori raat tak hai, yani jab tak subha sehri ka waqt khatam naa ho jaye isha hi ka waqt hai, Jab subha sadiq ka waqt lagte hi isha ka waqt khatam ho jata hai, misal ke liye ye samje ki 4:45 am par sadiq ka waqt lagega yani isi waqt sehri ka waqt bhi khatam hoga, iska matlab hai 4:44 tak isha hi Ka waqt hai, Quran ya namaz 12 ya 12.30 rat ko padhna jaiz hai, or agar us rat isha nahi padhi to isha padhna farz hai, hamare buzurgo se poori rat namaz padhna sabit hai jaise gaus e azam or imam e azam jaise walio ne bhi poori rat namaz Padhi to kya is waqt 12 ka waqt bich me nahi aya or fir khud Hazrat e Fatima ki poori rat ka namaz padhna or bhi sahaba ka poori rat namaz tilawat karna ? Ye ghalat khyali hai ki jinnat ka ye waqt hai, or isme tilawat or namaz nahi padhni chahiye.
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 195
Asr ke aur magrib ke beech main suna hai kuchh nahi khana chahiye ek roze ke jitna sawab milta he kya ye sach he.

Jawab: 195 بسم اللہ الرحمن الرحیم
Ye sach nahi hai, asr aur magrib ke bich khane me kuchh harj nahi, or naa khane se Ek roze ka sawab milega iski shariat me kuchh asl nahi, Hota ye hai ki hamare buzurg is dauran kuchh khate peete nahi the, or ye unka taqwa tha, to log ye samajh bethe ki shayad is dauran kuchh naa khane se roze ka sawab hoga.
واللہ تعالٰی اعلم

Suwal no. 196
is ibarat ki kuchh tafseel kar dete, ibarat yeh hai, “teen cheezo me sharakat karna jaiz nahi, shana, khilala, miswak,” isme sharakat or shana se kya murad hai,

Jawab: 196 بسم اللہ الرحمن الرحیم
Yani Teen chizon me hissedari karna (partnership) jaiz nahi,
1. Kangha (comb), 2. apni miswak me aur 3.khilal,(dant saf karne ka ala)

Matlab ye hai ki ye teen chize apni hi istimal karni chahiye, doosre ki istimal nahi karni chahiye Or hadis me doosre ka kanga (comb) istimal karne se bhi mana kiya hai Isi tarah miswak or khilal, kyunki ye chize aisi hai ki dusre ke munh ki hoti hai to har shaks dena Pasand nahi karta maslann agar kisi se kaha apne khilala ya miswak hame dikha do, to ho sakta hai Wo sharam se mana naa kare, magar dil naa chahe kyunki munh me istimal hone wali chize hai, Yaad rahe ijazat ke sath dho kar kisi aur ki miswak istimal karna jaiz hai, or ye jo najaiz kaha gaya iska matlab gunah nahi, yani ye chize agar koi apni marzi se de to istimal kar sakte hai, Magar bachna behtar hai, ye saman doosre ka balki har saman kisi ka bhi mangne se bachna chahiye, hadis me ye mazameen bhi mojood hai ki Huzoor (علیہ السلام) ne kisi se bhi koi chiz mangne ko mana kiya, (chahe namak (salt) hi kyun naa ho)
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 197
Shadi ki pahli raat me dulha aur dulhan ko Namaz padni hoti hai Is bare me poora masla btaiyye, Hazrat

Jawab: 197 بسم اللہ الرحمن الرحیم
Shadi ki raat namaz e shukrana padh sakte hai, aur iski tarkib aam namazon ki si Hoti hai mard aage hoga aur bivi peechhe is namaz ka fayeda insha allah ye hoga ki Aurat mard ki farma bardar rahegi, Baaqi ke muamla kitab "kareen e zindagi" se mulahiza kare,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 198
Hazrat kuchh sapne ke bare main suna he wo achchhe nahi hote jaise ki khane ka sapna pani ka sapna kapde ka sapna kya sapno ki bhi koi haqikat hoti he kehte he fajr ke time sapna dekho to wo sach hote he Hazrat ye muamla samajh nahi aate hain

Jawab: 198 بسم اللہ الرحمن الرحیم
Khawab ki haqiqat hai, ye bekar ki chiz nahi, Quran me Surah Tauba Ayat 46 me allah azawajal ka farman hai: Iman walo ke liye basharaten hai dunya aur akhirat me,

Or is ayat ki tafsir me Tafseer E Mazhari me hai ki
Huzoor (علیہ السلام) ne farmaya yahan basharat se murad achhe khwab hain, Jo insan khud dekhe ya uske mutalliq doosre ko dikhaya jaye,

Or Mishkat Shareef ki hadis me Huzoor (علیہ السلام) ne farmaya,

Nabuwat ke faiz se bas basharate baqi hai, yani ab koi nabi nahi hoga magar Basharate hoti rahengi. Sahaba ne arz ki Huzoor basharate matlab farmaya basharat se murad achhe khwab hain, Jo insan khud dekhe ya uske mutalliq doosre ko dikhaya jaye Sahih Bukhari ki hadis me hai, Tum me se jab koi aisa khwab dekhe jo use pyara maloom ho to allah ki hamd kare, Aur logo ke samne byan kare,

Agar koi nek achha khwab dekhe to allah ka shukr kare, agar koi bura nafsani khwab Dekhe to tauba kare, sadqa kare, ki achha khwab allah ki taraf se hai aur bura shaitan ki taraf se, Or kabhi aisa bhi hota hai ki jo din bhar insan ke dimag me chalta hai ya insan jis chiz ke bare me sochta hai wahi khwab me ata hai, or har khwab ki tabir juda hoti hai, or aksar subha ke waqt ke khwab sche hote hai magar aisa nahi har bar wo sache honge..

Khwab ki tabeer ki liye poori tafseer darkar hoti hai maslan kapde ke khwab me kya dekha, Sirf kapda dekha, khoon se sana dekha, kis rang ka dekha, khareedte dekha ya bechte dekha kapdo me aag lagte dekha wagera wagera, Khwab me khana peena dekhne bura nahi hota, Khana khate dekhna ki tabeer-nematon me izafa hone ki dalil hai Paani peena ki tabeer - kamiyab hone se ki jaati hai (or kapde ki tafseel mujhe naa di jaye, me tabeere nahi batata)
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 199
Mera Suwal ye he ki aksar log kehte he ki magrib ki azan ke waqt sare kam rok dene chahiye aisa kyu ?

Jawab: 199 بسم اللہ الرحمن الرحیم
Ye khas magrib ke liye nahi balki har azan ke liye hai ki azan ke waqt Apne kaamo se ruk jana chahiye Jaisa ki Durr E Mukhtar, Aur Fatawa Alam-Giri me hai ki Jab azan ho to utni der ke liye salam kalam aur salam ka Jawab aur tamam kaam moquf kar dijiye yaha tak quran padhna bhi, azan gaur se suniye aur jawab dijiye. Lihaza ye har azan ka hukm hai ki azan sunte hi har kam se ruk jana chahiye chalna firna, bolna, khana wagera, Magar aaj dekha jaata hai ki log azan ke waqt apne kaamo yaha tak ki baato me bhi mashgool rehte hai unhe gaur karna chahiye ki.. Bahar E Shariat Jild: 1 Safah: 473 par hai Jo azan ke waqt

baato me mashgool(busy) raha uska khatima bure par hone ka khauf hai Aur azan ke foran bad dua karni chahiye ki hadis e pak me hai,
Azan ke bad qubooliyat ke darwaze khol diye jaate hai, aur dua qubool hoti hai,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 200
Janab sayed mohammad sikandar warsi sahab ek masla mera bhi hai ap hal den to ahsan hoga wo ye he ki. Ek hadis hamari samajh nahi aa rahi ki iska mtlab kiya hai. Hadis ye he. Ki Huzoor ne farmaya. “Momin ek surakh se do bar nahi kata jaata”. Iska kia matlab hai.. Allah apko jaza e khair de.

Jawab: 200 بسم اللہ الرحمن الرحیم
Huzoor (علیہ السلام) ne ye kab aur kis moke par farmaya agar ye pata chal jaye to hadis samajhne me asani hogi

Ye waqya us waqt pesh aya ki ek shaks jo kafir shayir tha Huzoor (علیہ السلام) ki shan me sakht sher kehta tha, ek jung ke dauran use pakad liya gaya qaid kar liya gaya, usne Huzoor (علیہ السلام) se muafi mangi or kaha ki wo ab ainda aisa nahi karega, to Huzoor (علیہ السلام) ne use chhor diya. Magar wo baz naa aya. Aur apni us harkat me mashgool raha. Ek bar fir se ek jung ke dauran wo qaid kar liya gyaa usne fir Huzoor (علیہ السلام) se mafi mangi or ainda tang naa karne ka wada kiya us waqt Huzoor (علیہ السلام) ne farmaya ;
“momin ek surakh se do bar nahi kata jata” Jiska matlab ye hai ki, jis surakh se bichhu ne ek bar dank mara ho to usme doosri bar ungli nahi karni chahiye. Yani jisse ek bar dhokha kha chuke hai fir uske kehne me nahi ana chahiye or bad me us shaks ko qalt kar diya gaya.. qk wo pehle bhi jhuth bol kar wada khilafi kar chuka tha.. or apni harkat se baz naa aya tha…
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 201
Agar kisi ghalti ki wajah se kisi mare huwe insan ko taqleef hui ho aur wo sapne me ajayen or kahe ki aisa na karo phir bhi wo insan wahi karta he jab baad main use ahsas ho ki hume aisa na karna chahiye sahi nahi tha phir aisi halt main kya karna chahiye Hazrat, ki mare huwe insan hume maaf kar de.

Jawab: 201 بسم اللہ الرحمن الرحیم
Ye Suwal, koi masala nahi hai, is group me koshish karni chahiye ki apni zarurat ke masale Puchhe jaye,

Ulama e ahle sunnat farmate hai ki, jis chiz ki khabar koi murda de yani jo duniya se jaa chuka hai wo sahi hoti hai (jab tak shariat ke khilaf hukm naa de)
Jab kisi marhoom ne khwab me aa kar kisi kam se rukne ko kaha or wo kam sach me sahi nahi tha ya apke haq me sahi nahi tha to usse rukna chahiye tha warna istikhara karna chahiye tha.. Behrhal uske liye isal e swab kiya jaa sakta hai.. mafi ka isme mutalba nahi ki khwab wale ka hukm naa manna koi haqtalafi nahi..
واللہ تعالٰی اعلم

Suwal no. 202
Kya hakike se Pahale qurbani jayz hai or Pehli qurbani kis ke Nam par hona chahiye

Jawab: 202 بسم اللہ الرحمن الرحیم
Sail ne jise lafz “hakika” likha hai wo asl me “aqeeqa” hota hai ainda khayal rakhen, Qurbani aur aqeeqe ka apas me koi talluq nahi, agar koi ye samjhta hai ki Jisne aqeeqa nahi kiya ya jiska aqeeqa nahi hua wo qurbani nahi kar sakta to ye ghalat hai, aqeeqa sunnat hai aur iski bahut fazilat hadis me aaya hai, magar naa karna gunah nahi. Aur jiska aqeeqa naa huya ho to wo khud bhi apna aqeeqa kar sakta hai. Jaisa ki Fatawa Razawiyya Jild: 20 Safah: 588 par hai,

Jiska aqeeqa naa hua ho wo jawani aur budape me bhi apna aqeeqa kar sakta hai.

Qurbani wajib hai (sahib e nisab par), aur jo logo me ye mash'hoor hai ki pehli qurbani ghar me bade ke naam se hoti hai ya Huzoor (عليه السلام) ke naam se ye ghalat hai, qurbani usi ke naam se hogi jis par wajib hai, chahe bete par wajib ho to bap ke naam se nahi ki jayegi, agar ki to beta ka wajib ada naa hoga, han, ek kaam ho sakta hai beta apni qurbani ada karne ke bad chahe to kisi ke bhi naam ki kare, jaiz hai, magar apni tark karke kisi aur ke naam se nahi kar sakta..
واللہ أعلمُ بالـصـواب

Suwal no. 203
Kya aurto ko mazar shareef pe jana mana he aur agar mana he phir to Hazrat

Jawab: 203 بسم الله الرحمن الرحيم
Aurat ko mazarat e auliya ki hazari najaiz hai. Almalfooz me hai,
ye naa puchho ki auraton ka mazaron par jana jaiz he ya nahi, balki ye puchho ki aurat par kis qadr lanat hoti hai allah ki taraf se aur kis qadar sahib e qabar ki taraf se, jis waqt ghar se irada karti hai lanat shuru ho jaati hai aur jab tak wapas aati hai firishte lanat karte rehte hain, siwaye roza e rasool ke kisi mazar par jaane ki ijazat nahi,
واللہ تعالٰی اعلم

Suwal no. 204
Hazrat is Suwal ko hawale k sath hi reply Karen pancho waqt ki farz namaaz me jaise 4 rakat le lo asr ki farz namaz me attahiyat ke bad jab khade hote hai fir us waqt surah fateha ke bad koi Surat padi jati hai ya nahi, Rahnumai farmaiyye Hazrat,

Jawab: 204 بسم الله الرحمن الرحيم
Farz namaz ki akhri do rakat yani teesri or chothi rakat me, sureh fatiha padh sakta hai, Or surat bhi mila sakta hai, ye mustahab hai yani koi aisa naa kare to bhi harj nahi, aur koi chahe to sirf surah fatiha bhi padh sakta hai, warna 3 bar subhan allah bhi keh sakta hai or chahe to 3 bar subhan allah ki mikdar chup bhi reh sakta hai yani kuchh naa padhe, magar Bahar e shariat me hai ki kam se kam 3 bar subhan allah keh le ki chup rehne se behtar hai,

Waqarul Fatawa Jild: 2 Safah: 69 par hai,
Farz ki teesri aur chothi rakat me sureh fatiha ka padhna mustahab hai,

Or **Ala Hazrat Imam E Ahle Sunnat** se isi ke mutaliq Suwal hua
Ki ek shaks farz namaz ki akhri do rakat me bhi sureh fatiha padhta hai aur surat milata hai, to uski namaz farz hui ya sunnat,
Iske jawab me **AlaHazrat Muhaddis E Barelvi** farmate hai,
"farz hui, aur namaz me kuchh khalal naa aya, naa is par sajda sehev tha, Balki agar jaankar bhi farz ki akhri do rakato me surat milai to kuchh harz nahi, sirf khilaf e aula hai, magar baaz aaimma ne ise mustahab hone ki tashri farmai,
(Fatawa Razawiyya Jild: 08 Safah: 192

Yaad rahe ye hukm tanha namaz padhne wale ke liye hai, imam ko akhri do me qirat makruh he.

Khulasa e kalam ye hai ki agar koi tanha namaz padhe to charo rakat me tilawat kar sakta hai, or imam agar akhri do me qirat kare or muqtadi par giryan guzre to jaiz nahi..
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 205
Suna hai kale rang ke kapda ya kali koi bhi cheez pehne udne main istemaal nahi karni chahiye kya Hazrat ye sahi hai..

Jawab: 205 بسم اللہ الرحمن الرحیم
Kale kapde pehnna jaiz hai, magar muharram ke mahine me kale or hare rang ke kapde pehnne se bachna chahiye ki shia se mushabihat hai. or kale kapde pehnne me gunah nahi, magar kale jute pehnne se hamesha bachna chahiye ki kale jute fiqr ko badate hai or peele jute/chappal pehnna fiqr ko kam karte hai,
Tafseer E Ruhool Byan (sureh baqra ki ayat 69 ki tafseer me) me hai ki
Hazrat Ali ne farmaya:
Jo peele rang ka joota pehnega hamesha khush rahega.
واللہ تعالٰی اعلم

Suwal no. 206
nikah ke waqt jaiz kaun kaun si chize hain, hum ne suna hain ki hath me churi ya nikah ki anguthi ya naak main keel hona zaruri hota hai aur nikah ke liye naya hi kapda ho.

Jawab: 206 بسم اللہ الرحمن الرحیم
Jo cheese Suwal me puchi gai nikah inme se kuchh zaruri nahi, nikah naam hai ijab o qubool ka yani agar koi baligh mard aurat, do gawah (mard, ya 1 mard do aurat) ki mujoodgi me sharai meher ke sath khud nikah karna chahe to bhi nikah sahi ho jayega, in chizo ke yaa naye kapde ke naa hone se nikah par kuchh farq nahi aata.
Han, aurat ko bagair zewar ke rehna makruh hai, to behtar hai ki koi naa koi zewar zarur pehne or ye khas nikah ke liye nahi balki aam halat me bhi he,
واللہ أعلمُ بالصواب

Suwal no. 207
Agar aurat apne maharim rishtedar ke saath (mazar par) jaye aur sahib e mazar ka jahan qayam ho wahan, andar daakhil na ho, jab bhi gunaah ka imkaan hoga yaa mubaah hoga?

Jawab: 207 بسم اللہ الرحمن الرحیم
Gunah maharim rishtedar ke sath jaane me hi byan kiya gaya hai, Warna gair mehram ya akele to aurat ko kahi bhi jaane ki ijazat nahi to mazar ka puchhna hi kya. Gair mard ke sath to bazaar bhi jana haram hai... or akele mazar par jayegi to tanha Safar ka bhi gunah or mazar par jaane ka bhi. Or agar shohar sath le jaye to wo bhi gunahgar.
واللہ تعالٰی اعلم

Suwal no. 208
Jumme ki Namaz me dusri azaan masjid ke ander honi chahiye ya bahar

Jawab: 208 بسم اللہ الرحمن الرحیم
Sirf azan e juma hi nahi sabhi azam masjid me padhna khilaf e sunnat hai Or har azan masjid ke dayere se bahar hi honi chahiye.

Fatawa Qazi khan Jild: 1 Safah: 37 ینبغی ان یؤذن علی المئذنۃ اوخارج المسجد ولایؤذن فی المسجد
Tarjuma: Azan minare par ya masjid ke bahar chahiye, Masjid me azan naa kahi jaye
Or Fatawa Razawiyya Jild: 8 Safah: 500 par hai
Hamare aimma ne tasreeh farmai ki azan masjid me dena makruh hai.
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 209
ek wahabi ne ye Suwal kiye he
1-muzawri karna haram
2-kabr ko sajda haram
3-pukhta kabr banana haram
4- thele mele lagana haram

Jawab: 209 بسم الله الرحمن الرحيم
Muzawar ki tashreeh jo mujhe sail ne bad me batai usse ye samajh aya ki Jo log mazar e auliya par bethe hai yani jinhe khadim bhi kehte hai, Mazar ki khidmat karrne me harj nahi.

Qabr ko sajda karna haram hai, balki hamari shariat me sajda e tazimi haram ha Magar har chiz ka naam sajda nahi, balki log mazar par chadar ko bosa dete hai. Or ye bhi adab ke khilaf hai aisa bhi nahi karna chahiye.

Pakki qabar banana haram hai, magar wahabi mazar ko pakki qabar samajhta hai Ye uski aql ki kharabi hai, or jo mazar pakke hote hai wo qabar pakki nahi hoti Balki qabr ke charo taraf. Ek box type hifazat ke liye banaya jaata hai jo qabar nahi hoti. Or qabar ka pakka hona haram hai. magar mazar pakki qabar ke hukm me nahi Jis tarah lohe ki anghuthi pehnna haram hai. magar uske charo taraf chandi ka khol chada liya jaye to jaiz hai. is khol ke andar loha hifazat se hota hai thik wese hi. Asli qabr us box ke andar apni asli kachchi halat par hoti hai.
Mazarat e auliya par mele thele, ghane baje, nach, aurat mard ka sath hona, or qawwali or use tafri gah banana jaiz nahi isko hamare ulama ne bhi haram kaha hai.
Wahabi se hamara asli ikhtilaf unke batil aqaid ko lekar hai, magar wo apni kufr par baat nahi karta or sunni ko in chizoe me uljhaye rakhta hai. halaki inme hamare koi ikhtilaf nahi..
واللہ تعالٰی اعلم

Suwal no. 210
Agar koi aurat apne soher se baat karne main aise gusse main aise lafz istemaal krti ho “abhi unhe batati hu” “wo apne aap ko smajhte kya hain” wagera wagera

Jawab: 210 بسم الله الرحمن الرحيم
Jo lafz sail ne bataye wo samne nahi bole jaate jabki sail ne kaha ki “shohar se bat karne me” koi samne aise nahi kehte ki “abhi unhe batati hu” kyunki lafz “unhe” bata raha hai ki aisi baat Peechhe ki gai agar samne ki jaati to is tarah hota ki “abhi tumhe batati hu” Or samne ke liye lafz “tumhe ya “apko” istimal hota hai. or samne koi aise bole “wo apne apko kya smjhte hai” khilaf e adat maloom padhta hai kyunki yaha bhi jumle se lag raha hai ye baat Peechhe kahi gai samne nahi warna samne “wo” naa hota “tum ya aap” hota is tarah “tum apne aap ko samajhte kya ho” khair.
Bila wajeh sharai musalman ki dil azari haram hai, or shohar ki to or sakht-tar. Agar ye alfaz aurat ne ladai ke tor par unke Peechhe kiye to haram, ki gheebat bhi hui or agar ye mehez mazak me the ya is tarah ki ladai me bachcho ke liye tafrih ke tor par bole jate hai ki “aane de tere papa ko batati hu tu khana kha” to gunah nahi. Warna gunah. Or aurat ko shohar se mafi mangni chahiye or uski farmabardar banker rehna chahiye. Hadis ke mutabik agar kisi ghair ko sajde ka hukm hota to aurat ko hota shohar ke liye isse shohar ki azmat maloom ho rahi hai. Allah se dua hai ki musalmano ko naa-ittifaqion se bachaye rakhe.
واللہ تعالٰی اعلم

Suwal no. 211
suna hai Hazrat khali pet matlab bhukh lagi ho aur bina khana khaye namaz nahi hoti hai yani bhuke pet namaz nahi hoti hai ?

Jawab: 211 بسم الله الرحمن الرحيم

Ye us waqt hai ki jab bhook ki sakhti zyada ho to namaz me bhi khane ya bhook par dhyan rahega lihaza aisi surat me pehle khana kha lena chahiye, or agar itni tez bhook nahi or pehle namaz padhna chahe to padh sakta hai, aisa nahi ki bhooke pet namaz nahi hoti Warna ramazan me zuhar asr hogi ya nahi ?

Isiliye mankul huya ki jab dastarkhwan bhichhaya jaye or jamat qayam ho to pehle khana kha lo. Yani agar tez bhook ho or namaz me bhi khane ka khyal ane ka guman ho. Warna namaz padhi jaa sakti hai.
واللہ أعلمُ بالـصـواب

Suwal no. 212
Agar juma ki namaz chhoot jaye to kya zohar ki namaz jamat se padhi ja sakti hai ? agar han to kahan masjid me hi ya ghar pe agar nahi to fir kyun nahi Plzzz tafseeer se batayen

Jawab: 212 بسم الله الرحمن الرحيم
Agar jumme ki namaz chhoot gayi ho ya jis par juma wajib naa ho to jamat qayam nahi ki jaa sakti, tanha tanha apni zohar padhni hogi,

Durr e Mukhtar Jild: 3 Safah: 36 par hai
Jis par juma farz nahi un logo ko bhi juma ke din shehar me jamat ke liye zohar padhna MAKRUH E TEHRIMI hai, chahe namaz e jume hone se pehle jamat kare ya bad men, Yunhi jihe juma naa mila wo bhi bagair azan wa bagair iqamat zohar ki namaz tanha tanha padhen, jamat in ke liye bhi mana hai,
واللہ أعلمُ بالـصـواب

Suwal no. 213
train main bina ticket travel karna ya bina platform ticket station me jaana kaisa?

Jawab: 213 بسم الله الرحمن الرحيم
Train ya bus me bina ticket Safar karna najaiz. Or isi tarah bina platform ticket liye Chori se station ke andar jana bhi najaiz hai. Hadis e pak me irshad huya (mafhoom) Khud ko zillat par pesh naa karo.

Ye kaam khud ko zillat par pesh karna hai ki agar pakda jaye to zalil kiya jayega agar nahi to jurmana dena hoga. or jurmane se bachna chahe to rishwat deni hogi, Or YAAD Rahe hamare mazhab me jurmana lena or dena dono HARAM hai isi tarah rishwat bhi dena Haram hai or lena bhi.. to bila wajeh itne gunah me padhne ki kisi surat ijazat nahi. Lihaza aise har kam se bachna chahiye jaha ye surate pesh ayae.. ki khud ko zillat par pesh karna padhe ya rishwat deni pade ya jurmana dena padhe..

Aur jisne ye kiya maslan bila ticekt bus wagera me safar kiya to use wo safar ke paise wapas karna wajib hai, aur iske wapasi ki surat is tarah hogi :- maslan, andaza kare ki kitni bar bagair ticket safar kiya agar mana jaye ki 5 bar safar kiya aur har bar 10 Rs. Ke ticket lena zaruri tha to use 50 Rs. Wapas karne honge, to wo yun kare ki 10 Rs. Tikect le aur safar naa kare ya kahi jaye to do ticket lele, ek uske safar ka hoga aur ek pichle safar ka isi tarah 50 Rs. Poore ada kare, yani ticekt le aur safar naa kare, isi tarah platform par agar chori se ghusa tha to bhi yahi surat hai, ki raqam ka hisab laga kar unhe bhi isi tarah wapasi kare, maslam platform ticket le aur andar naa jaye waqt aa jaye,
IS TARAH USKE YE PAISE GOVT. KE KHATE ME PAHUCH JAYENGE,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 214
Ahle sunnat Group kya Huzoor tajushshariah ke farman ko manta hai ya nahi, Aage manta hai to mai Huzoor tajushshariah ke Suwal jawab ke kuchh audio group me post kar dia karun ya nahi

Jawab: 214 بسم الله الرحمن الرحيم
Group ke admin or ghalibann sabhi Hazrat sunni hai or maslake alaHazrat par qayam dayam hai. audio bhejne ki ijazat nahi, kyunki isse Suwal jawab par farq padhta hai, Or audio se mana karna is baat ki dalil

nahi ki tajusshariat ko nahi mante. Kisi ko manna naa manna group me audio bhejne ya rokne se sabit nahi hota Or kisi ko bhi ye batane ki zarurat nahi ki kon kise kitna manta hai. Mohabbat ka ajar qiyamat me khuda dega, banda nahi, or agar koi nahi manta to wo khud qiyamat me bhugtega magar aise behooda Suwal ki. Kon kise manta hai fizool hai
Fatawa Amjadiya me hai.
Bekar ke Suwal karna HARAM hai
واللہ تعالٰی اعلم

Suwal no. 215
bakar ka maal zaid ki gaadi me aa raha hai zaid ki gaadi late ho gayi, jiski wajah se bakar ka Rs. 2000/- ka nuksaan ho gaya. Ab kya bakar zaid par jurmana laga sakta hai ? Pichhla Suwal me jurmana lena dena dono haram farmaya gaya tha.

Jawab: 215 بسم اللہ الرحمن الرحیم
Agar zaid ki gaadi kisi majburi ki halat me late hui yaani zaid ne jaan kar ye naa chaha tha ki bakar par jurmana ho to bakar zaid se paise nahi mang sakta. Or aksar hota bhi yahi hai ghadi kharab ho sakti hai warna road par rash ho sakta hai...
Jis Suwal me mene rishwat, jurmana haram kaha uska matlab ye nahi ki har surat me haram hai. kuchh sharait ke sath kuchh kam kuchh waqt ke liye jaiz ho jaate hai. jaise quran me suar khane ko haram kaha magar kisi ke pas khane ko kuchh nahi or haram hi khane ko hai or bhook se jaan jaa rahi hai to use jaan bachane laiq khana farz hai naa khayega to gunahgar hoga, isi tarah Ulama farmate hai ki, apna haq agar jaiz tariqe se naa milta ho to rishwat de kar hasil kiya jaa sakta hai. or is rishwat ka gunah lene wale par hoga dene wale par nahi. Shariat ka ek qaida he ki **zarurat mamnoh ko mubah kar deti hai.** Yani jo chize shariat me haram ya mana ki gai, to zarurat ke waqt jaiz ho jaati hai
واللہ أعلمُ بالصواب

Suwal no. 216
Zaid ne kaha:
"kaam khatam ab zara pet puja kar ke aata hun" Pet puja khana khane ko kaha gaya hai.
Aisa kehna kaisa ?

Jawab: 216 بسم اللہ الرحمن الرحیم
Ye ek muhawara hai, jiska matlab sab par roshan hai apne Suwal me byan bhi farmaya diya. Lafz pooja? zara logo ko ajeeb lagta hai, halaki sirf pooja, shirk nahi hoti jab tak ye saf naa kar diya jaye ki pooja allah ki ya gair ki. **Alaharazrat Imam E Ahle Sunnat** ne bhi Apne tarjuma e quran kanzul iman me sureh fatiha ki ayat ka tarjuma ye kiya ? ham tujhi ko pooje or tujhse hi madad chahye, Yani lafz e poojna to likha magar allah ke liye. Lihaza aisi fizool bate bolne se bachna chahiye or saf byan karna chahiye ki ?ab khana kha lu?
واللہ أعلمُ بالصواب

Suwal no. 217
Is mas'ale ki thodi tafsir farma den.
“roti ka tukda neeche gir jaye to uski tehkir naa karo balki dastarkhwan par hath se jo tukda gira hai use utha kar khao, kyun ki uska sawab hurul ain ki meher ke misl hai. jisne gire huye roti ke tukde uthaye aur khaye uski barkat se amraz e junoon wa juzaam uske badan se aur uski aulad ke aur aulad ki aulad ke badan se khuda door kar dega.

Jawab: 217 بسم اللہ الرحمن الرحیم
Ibarat apne mafhoom se saf zahir hai ki roti ki tazeem ka hukm diya jaa raha hai. Or ye ki dastarkhan par giri roti ko uthe ka khane ka hukm diya hai. bahut riwayate is bare me mankool hai, or dastarkhwan se giri roti ko bina saf kiye khana chahiye. Ye khane ke sunnat o adab me shamil hai. Or iska fayeda jo ibarat

me naql hai wo ye ki, Jo shaks ispe amal kare. Junoon yani pagalpan, juzam yani kod ke marz se uski aurad dar aulad ko allah mehfooz karega..
واللہ تعالٰی اعلم

Suwal no. 218
ladkiyan jo chudi daar pehnti hain kya hukm hai, hadees main kya pehnna jaiz hai Hazrat ?

Jawab: 218 بسم اللہ الرحمن الرحیم
Is qadr chust aur tang kapda pehnna najazi or gunah hai jisse jism ki banawat nazar aye isi tarah aisa jisse jism ki rangat nazar aye haram hai,

AlaHazrat Imam Ahmad Raza Khan Mujaddid E Azam Muhaddis E Barelvi
Fatawa Razawiyya Jild: 22 Page: 162 par likhte hai,
"yunhi tang peyjama bhi, naa chooridar ho naa (mard ko) takhnon se neeche, Naa chust badan se sile, ki ye wazeh fussaq hai, aur sitr e aurat ka aisa chust hona ki aza ka poora andaz banaye. Ye bhi ek tarah ki be-sitri hai,

Chooridar payjama pehnne ke bare me AlaHazrat Imam Ahmad Raza Barelvi
Fatawa Razawiyya Jild: 22 Safah: 172 par likhte hain, "chooridar payjama pehnna mana hai ki wazeh fussaq ki hai, Shaikh Abdul haq muhaddis e dehelvi kitab adab al libas me farmate hain:
سراویل کہ در عجم متعارف است کہ اگر زیر شتالنگ باشد یا دوسہ چین واقع شود بدعت وگناہ است
Tarjuma: shalwar jo ajami ilaqo me mash'hoor wa maroof hai agar takhno se neeche ho ya do teen inch (shikan/choori/bal) neeche ho to bid'at aur GUNAH hai,
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 219
Hazrat hath me dhaga bandhne ke bare main kya hai, hadees main ham ne suna hai ki hath me dhaga bandhna shirk hai ?

Jawab: 219 بسم اللہ الرحمن الرحیم
Shirk aur bid'at kis cheez ka naam hai iski tafseel wahabi thik tariqe se shayad janta bhi nahi islye har kaam shirk aur bid'at hi nazar aata hai,
Kalai me dhaga bandhna shirk nahi magar hath me dhaga nahi bandhna chahiye naa mazar ka naa nazar ka, han, taweez pehn sakte hai,
واللہ تعالٰی اعلم

Suwal no. 220
Gair muslim se salam karne ya salam ka jawab dene ke bare me kya hadis hai? Mehrbani karke tafseel bayan kare

Jawab: 220 بسم اللہ الرحمن الرحیم
Salam tazeem karna hai, jab hadis me fasik ki tazeem ko mana kiya To kafir ki tazeem ki kaise ijazat hogi

AlaHazrat Imam Ahle Sunnat Fatawa Razawiyya Jild: 22 Safah: :378 par likhte hai,
Kafir ko salam haram hai
Or age likhte hai,
Kafir ya fasik ko salam karne ki sahi zarurat pesh aye to Lafz salam naa kahe naa koi aisa lafz jo taziman naa ho.. Majboor ho to adab kahe (yani aa mere paun daab)
<Or majburi ki halat me adab kehte waqt bhi dil me unki tazeem Ki niyat nahi honi chahiye,,>
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 221
Agar hum pak saf hai lekin ba wuzu nahi hai to kya ese me Quraan e pak ko chhuna bhi gunah hai? Bina wazu ke Quraan e pak ko nahi uthana chahiye?

Jawab: 221 بسم الله الرحمن الرحيم
G, Han Gunah hai, Bagair wuzu quran ko chhuna haram hai, jaisa ki
Bahar e shariat Jild:1 Safah: 301 par hai,
"Agar wuzu naa ho to, namaz aur sajda e tilawat aur namaz e janaza aur quran chhune ke lye wuzu karna FARZ hai" Aur bewuzu quran ki ayat ko bhi hath lagana gunah hai, bewuzu quran ki ayat wala taweez likhna bhi najaiz o gunah. Magar bina chhuye dekh kar padha jaa sakta hai wo bhi bewuzu, napak ko ye bhi jaiz nahi,
Or agar quran mote kapde me hai to use uthane me harj nahi, or isi tarah kisi mote kapde se pakad kar bhi, magar wo kapda apne jism par istimal naa ho jaise jis chadar ko odh rakha hai uske kinare se quran nahi pakad sakte.
Or bewuzu mobile aur tablet ya computer me quran ko chhu sakte hai yani screen par hath laga sakte hai. magar ulama ne isse bhi mana farmaya, magar gunah nahi.
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 222
Hazrat khatna kaun kaun se mahine main nahi karwa sakte hain ?

Jawab: 222 بسم الله الرحمن الرحيم
Wese koi mahina manhoos nahi, jis mahine bachcha paida ho uske 7ve din karwani chahiye
Isme mahine ki qed nahi, fir chahe jis mahine paida ho, bas bachche ki sehat aur mausam dekha jaye, sakht garmi wagera ke lihaz se.

Hadis Kanzul Ummal me hai,
Hazrat ali (radiallah anhu) se riwayat hai ki apne bachche ki 7ve din khatna karo ki ye gosht ugne ke liye jaldi aur suthra hai aur dil ke liye rahat hai,

Bahar E Shariat Hissa 16 Safah: 200 par hai
Khatna karna sunnat hai or ye shiar e islam me se hai ki isse musalman aur kafir Me imtiyaz hota hai, isiliye ise musalmani bhi kaha jata hai , paidaish ke 7 din ke bad khatna karna jaiz hai, khatna karne ki muddat, 7 sal se 12 sal tak hai,

Fatawa Razawiyya Jild: 22 Safah: 204 par hai, Bachche ka khatna bap khud bhi kar sakta hai…
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 223
Hazrat agar bivi kuran sahareef ki tilawat nahi karti he na namaz padhti he shohar baar baar kehta he namaz padhne ke liye lekin wo phir bhi nahi padhti hai aisi halat me kya bivi ko shohar chhor sakta hai ya aise hi halt soher pe ho to kya bivi chhod skrti hai

Jawabb: 223 بسم الله الرحمن الرحيم
Qur'an ki tilawat roz naa karna gunah nahi. Or namaz e qaza karna zarur gunah e kabira hai Is surat me shohar par ye lazim nahi ki talaq de hi de, magar koshish kare or use samajhata rahe. Nasihat kare or halki maar wagera me bhi harj nahi, use khud se juda kar de, nazargi zahir kare baat wager karna band kar de. taki wo isse baz aye or namaz qayam kare Isi tarah aurat bhi is wujoohat ki bina par talaq nahi mang sakti. Lafz Qur'an ki sahi spelling is tarah hai, jaise hamne byan ki. Naaki us tarah jaise Suwal me likha gaya
واللہ أعلمُ بالصواب

Suwal no. 224
"Wuzu karne ke baad munh pochhna makruh hai" Kya ghusl(bath) ke bad bhi yehi mas'ala mana jayega?

Jawab: 224 بسم الله الرحمن الرحيم
Wuzu ke bad aza e wuzu ko poori tarah khushk karna nahi chahiye balki kuchh tari baqi rakhni chahiye. Or jo upar Suwal me darj hai makruh hai usse murad makruh e tanzihi hai naaki makruh e tehrimi yani koi poch le to bhi gunahgar nahi, or hadis me aya ki mere ummatio ke aza, wuzu ki wajah se safed honge. Or ye bhi yaad rakhna chahiye ki wuzu ka paani masjid me chhidakna haram hai, lihaza haazriye masjid ke waqt aza ko saf karna chahiye ki paani naa tapke, or kuchh tari baki rakhni chahiye. Jaisa ki
Bahar E Shariat Babul Wuzu Jild: 1 Safah: 300 par hai
Wuzu ke mustahabbat me se hai ki:
Aza e wuzu bagair zarurat naa poche or poche to bezarurat khushk naa kare. (zarurat hamne upar byan kar di jaise masjid ki hazri) Ghusl ke bad ye baat nahi balki ghusl ke baad jism poch lena chahiye ki geele kapde se sitr chamakne ka ghalib guman hai, or ghusl ke bad aza e wuzu maslan hath mu wagaira poori tarah khushk naa kare, jaise ki upar guzra.
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 225
kya soher ka naam bivi le sakti hai ya bivi ka naam shohar le sakte hain

Jawab: 225 بسم الله الرحمن الرحيم
Bivi ko shohar kaa naam le kar pukarna makruh hai,
Or hamare nazdeek haya ka takaza yahi hai ki shohar bhi bivi kaa naam naa le,
Hadis e pak me hai ki HAYA IMAN SE HAI, Or naam le bhi le to gunah nahi,
واللہ تعالٰی اعلم

Suwal no. 226
Hazrat bade buzurg kehte hain ki aankhon ka farkna achchha nahi hota kya ye sahi he

Jawab: 226 بسم الله الرحمن الرحيم
Ulti aankh ke fadakne ko bad-shuguni manna sahi nahi hai, bahut hadis me iski mazammat ki gai, jiska khulasa hai ki,..
Badshuguni lena, mushrikeen ka tariqa hai
Badshuguni lena haram hai achcha fal lena mustahab,
Badshuguni lena buto(but parasto) ka tariqa hai
Badshuguni ko shirk (khafi) bhi kaha gaya
Jo badshuguni ki wajah se kisi chiz se ruk jaye wo shirk me aaluda ho gaya.
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 227
bahut logon ko kehte suna hai ki jis ladki ke haath main chudiyan ya kade nahi hote un ke hath ka pani haram h

Jawab: 227 بسم الله الرحمن الرحيم
Aurat ka bagair zewar rehna makruh hai, magar aisi aurat ke hath ka paani peena gunah nahi, ki gunah ko sabit karne ke liye kam az kam tarke sunnat e moakkadah ki adat ya wajibat -2-3 bar ka tark, warna farz ka 1 bar tark zaruri hai, ya fir haram ka ek bar karna ya makruh e tehrimi ki adat banana. Wagera,
Or zewar kaa naa pehnna inme se kuchh nahi. Lihaza uske hath ke paani ko gunah kehna shariat par iftara karna hai.
واللہ تعالٰی اعلم

Suwal no. 228
Hazrat kya sukha kutta paak hota hai jaise ki kutta kapde me lg jaya to bina kapde change kiye hum namaz pad sakte hain?

Jawab: 228 بسم اللہ الرحمن الرحیم
G, han kutte ka badan napak nahi karta, jab tak uske jism par koi naapaki naa ho agar koi napaki ho or wo napaki kapde par lage to bhi sirf kapda napak hota wo shaksh nahi, jaise kutte par nali ka pani laga hai or wo chhu gaya to utna kapda saaf kiya jaye, badalne ki bhi zarurat nahi. Or kutte ka luab (thook) napak hai. Magar in sab surato me kisi shaks ko nahane ki zarurat nahi, jaha napaki lage bas wo hissa dho le chahe kapda ho ya jism..
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 229
Half tshirt ya half shirt me namaz hogi ya nahi hogi.?

Jawab: 229 بسم اللہ الرحمن الرحیم
Aadhi asteen ki t-shirt or shirt me namaz ho jaygi. Or agar doosre kapde mojood hain to aadhi aastin me namaz makruh e tanzihi hai, magar namaz fir bhi ho jaygi dohrane ki zarurat nahi naa kuchh gunah,
Or agar doosra kapda mojood nahi hai to namaz makruh bhi nahi,

Fatawa Amjadiya Jild: 1 Safah: 193 par hai
Jiske pas kapde mojood hon, aur sirf aadhi aastin ya banyan pehen kar namaz padhe to karahat tanzihi hai, (yani namaz ho jayegi). Aur (doosre) kapde mojood nahi to karahat (tanzihi ki) bhi nahi,

Waqarul Fatawa Jild: 2 Safah: 245 par hai
Aadhi aastin wala kurta, qameez ya shirt kam-kaj karne wale libas me shamil hain is liye jo aadhi aastin wala kurta pehen kar doosre logo ke samne jana ghawara nahi karte unki namaz makruh tanzihi hai aur jo log aisa libas pehen kar sab ke samne jane me koi burai nahi mehsus karte to unki namaz makruh bhi nahi.

Makruh e Tanzihi ki tareef: -
Weh amal jise shariat naa pasand kare, par ispar kuchh azab nahi (gunah nahi)
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 230
Hazrat log kehte he dawateislami wale sunni nahi hain, kiya ye sach he. Dawateislami wale sunni musalman hain ya nahi. Jawab den Hazrat to sawab diye jayge.

Jawab: 230 بسم اللہ الرحمن الرحیم
Sabhi tarif allah ilm o hikmat wale ki, jisne daur e furfitan me ek jamat sunniyat ki (dawateislami) par apna karam khas kiya, or iske zariye se hidayat bakhshi gumraho ko or kafiro ko islam ke daman se bawasta kiya.
Or durood ho habeeb e khuda, tabibo ke tabib par jinka karam aaj bhi sabhi sunnio ki jamato par qayam hai or aage bhi insha-allah qayam rahega or unke aal o ashab par
AlaHazrat imam e ahle sunnat farmate hai ki
Mit jaye ye khudi to wo jalwa kahan nahi,
Darda Me Aap Apni Nazar Ka Hijaab Hun

Mufti E Azam E Holland Mufti Abdul Wajib Al-Qadri Qibla se ek Suwal huya
Jisme dawateislami ke muballigh ke kaamo ka zikr kiya gaya ki wo kis tarah nojawano ko rah e rast par late hai or khud bhi sunnat ke paband hote hai unka sath dena chahiye ya nahi. Iske jawab me Mufti e Azam kya farmate hai:

FATAWA EUROPE Safah: 91
Aapne jo karnama aur khususiyat is jamat ke muballigo ki byan ki wo qabil e tareef hai, agar unke zariye ek shaksh ko bhi hidayat mil gai to wo laiq e izzat aur takreem hai, hadis e pak me hai:
"agar allah tere zariye se ek shaksh ko bhi hidayat farma de, to wo tere liye har us chiz se behtar hai jis par suraj chamakta hai, Tablig e deen or islah e amal aur aqaid ke liye jitney qadam zameen par padhte hai har qadam par muballigh ke liye 10 nekiya likhi jaati hain, Quran e pak me allah ka farman hai ki (surah yaseen) "ham likhte hai unke kaam aur unke qadamon ke nishan."
Ab aap khud hisab laga lijiye ek shaks chand sa'at ke liye agar apne mahalle ya sheher me ghoom kar musalmano ke aqaid o amal ki islah karta hai ya gair muslim tak islam pahuchane ki sa'i karta hai to uske nama e aamaal par kis qadar sawab likha jata hai. DAWATEISLAMI ke sekdo muballigo se meri mulaqat arab o ajam me hui, mene unme se beshtar ko mukhlis or sunnaton ka hamdard paya. DAWATEISLAMI ke log ahle sunnat wa jamat se hain,.. unke sath Islam aur sunnat ki tabligh me apne waqt ki qurbani dena JAIZ aur sa'adat mandi hai,

Hadis Bukhari Ki Sharah Karne Wale, Sahib E Shareh Bukhari ek Suwal ke Jawab me farmate hai,
FATAWA SHAREH BUKHARI JILD: 3 SAFAH: 477 par hai,
DAWATEISLAMI ke bani aur AMEER, janab **MAULANA MUHAMMAD ILYAS SAHIB QADRI** sahiul aqeedah sunni musalman hain, aur MASLAK e ALAHAZRAT ke paband balki isi silsile me mureed aur isi silsile ke khaleefa hai,

FATAWA SHAREH BUKHARI Jild:3 Safah: 485 par hai,
DAWATEISLAMI sirf sunni sahiul aqeedah logo ki jamat hai, .. Wo intihai khush aqeeda sunni aur MASLAK E ALAHAZRAT ke sakhti se paband insan hain, isilye TAMAM SUNNI MUSALMANO KO CHAHIYE KI IS JAMAT ME SHAREEK HON,

Mufti E Azam Pak, Hazrat Mufti Waqaruddin Sahab Ek Suwal ke jawab me farmate hai:
WAQARUL FATAWA Jild: 2 Safah: 202 par hai
DAWATESLAMI ke bani ***Maulana Ilyas Qadri*** ko main 22 sal se janta hu, weh barabar mere pas aate jaate rehte hai...(age farmate hai) ye jamat (DAWATEISLAMI) tayyar karne ke liye bhi ham logo ne hi tayyar kiya tha. Aur mene unko khilafat bhi di wo mere khalifa bhi hain, unke SUNNI HONE ME KOI SHAK NAHI, ALAHAZRAT ke shaidai hain, unke liye DEOBANDIYAT KA shak karna NAJAIZ ..(age farmate hain)
jo log is tarah ke shak shubha qayam karke DAWATEISLAMI ko badnam karte hai unhe KHUDA SE DARNA CHAHIYE.

Fatawa Faqih E Millat Jild: 2 Safah: 435 par hai (khulasa)
DAWATEISLAMI ke tariqekar se siwaye fayede ke sunniyat ka koi nuqsan nahi, Fariza e tabligh ko anjam dene ke liye zaruri nahi khula radd hi kiya jaye. Balki halat ke peshe nazar narmi ka pehlu qubool e haq ke liye zyada madadgar hoga...
Bas in buzurgan e AHLE sunnat ki tehriro se sabit hai ki dawateislami sunni hi ki jamat hai aur unka sath dene me koi nuksan nahi, Jis tarah firon ke khud ko khuda kehne se wo khuda nahi ho gaya Abu jehel ke nabi ko jadugar kehne se nabi jadugar nahi ho gaye Isitarah kisi ke dawateislmai ko badmazhab kehne se naa wo badmazhab ho jayegi naa sunniyat se kharij, Agar dawateislami sunniat ki jamat nahi to pehle hukm e sharai in muftian e ahle sunnat par aana chahiye jo dawateislami ko sunni or maslak e alaHazrat wala mante hai. or yaad rakhna chahiye maslak e alaHazrat kisi ke GHAR KA MASLAK nahi jo koi khud tey kare ki is par kon hai kon nahi, ye maslak haqeeqat me deen e muhammadi hai. Musalmano ko deen me lane or amal aqeede ki islah karni chahiye naaki har shaks ko sunniat se kharij kiya jaye. Agar isi kaa naam deen o sunniyat hai to ek waqt hoga ki muthhi bhar sunni musalman hi honge.
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 231
Hazrat main sunni hun ki nahi kaise maloom karun aur main kaise maloom karun ki mai musalman hoon ya sunni musalman hoon please batayen..

Jawab: 231 بسم الله الرحمن الرحيم
Janab apke dil me kya aqeedeh hai pehle wo tehrir kar ke bheje fir pata chal jayega ki ap sunni hai ya nahi… agar aapke dil me ye sab baate paai jati hai to aap allah ke karam se haq par hai sunni hi hai. or yaad rakhe Musalman or sunni musalman ek hi chiz hai alag nahi.
Agar aap mante hai ki.:
Allah ne apne nabi ko ilm e gaib diya hai
Nabi, wali, allah ki di hui taqat se madad karte hai
Nabi ko allah ne malik o mukhtar banaya hai
Nabi or wali allah ki di hui taqat se tasarruf karte hai
Nabi zinda hote hai, or hamare haal se waqif bhi hote hai
Sabhi kalima padhne wale musalman nahi hote
Firqa parasti haq hai bekar ki chiz nahi,
Sunni imam ke alawa kisi badmazhab ke pichhe namaz jaiz nahi.
Siwaye 1 firqe ke koi jannati nahi, yahi iman hona chahiye
Jo firqa jannati hai use is daur me BARAILVIYAT kaha jaata hai
Maslak e alaHazrat naya maslak nahi balki ye maslak e imam e azam hi hai
Maslak e alaHazrat ke siwa koi maslak haq par nahi.
AlaHazrat imam e ahle sunnat 14 vi sadi ke mujaddid hai..
Milad, durood o salam, niyaz, mazarat e auliya ki hazri, naatkhwani, wagera
Ye sab jaiz or sunnat e mustahabba me hai yani sawab ke kaam hain,
Ye kuchh mukhtasar tafsir thi, agar apke yahi aqeede hai to aap sunni hai.
Or kuchh iske khilaf hai to wo likh den…
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مأب

Suwal no. 232
Hazrat kya hum bina wazu ke hadees padh sakte hain ya hadees padne ke liye bhi wazu karna zaruri he

Jawab: 232 بسم الله الرحمن الرحيم
G, han bina wuzu quran ko chhuna gunah hai magar be-chhuye use bhi padhna jaiz hai or hadis shareef ko bina wuzu padh sakte hai aur chhu bhi sakte hai magar jaha jaha hadis me quran ki ayat likhi ho use bewuzu hath nahi laga sakte, or Hadis wagaira ki kitab ke liye bhi wuzu kar lena **mustahab** hai,
واللہ تعالٰی اعلم

Suwal no. 233
2 pariwar ka apas me nahi Banta hai or us me se koi Haj par jata hai to use sab se mafi mangna hoga ya kisi ek se

Jawab: 233 بسم الله الرحمن الرحيم
Do pariwar ki apas me kyun nahi banti is par bhi ghaur karna chahiye. Bahar E Shariat me **Allamah Amjad Ali Azami** Farmate hai, Bila wajeh sharai rishta torna HARAM hai aur rishta jorna WAJIB .

Ab agar dono pariwar bina shariat ke hukm ke ek doosre se khafa hai or apas me nahi banti bila wajeh ladai, gheebat ke darwaze kholte hai to sakht gunahgar hai, inhe chahiye ki tauba mafi-talafi kare or pyar mohabbat se pesh aye. Hadis me aya ki “bhai bhai ban jao”

Haj par jaane se pehle hi kyun shariat kehti hai, jiska dil dukhaya ho usse fornn mafi mangani chahiye or agar ghar me ek ka dil dukhaya to ek se agar poore pariwar ko bura bhala kaha or dil dukhaya to ek se

mafi mangna kafi nahi sab se dil se mafi mangni hogi or uske bad allah se bhi, ki ainda kisi ka dil nahi dukhaunga. Or agar ek ka dil 10 logo ke samne dukhaya to usse akele me mafi kafi nahi 10 logo ke samne mafi mange or apni harkat e khabeesa par sachche dil se nadim ho. Or ainda isse baaz aye.
واللہ تعالٰی اعلم

Suwal no. 234
In alfaz اللھم زد فرد ke kya maine hain

Jawab: 234 بسم اللہ الرحمن الرحیم
Aye Allah Zyadti farma aur zyadati
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 235
Darwaze ki dehleez par bethna ya waha kuchh khana darweshi laga hai , Darweshi ki kuchh tafseer kar dete

Jawab 235 بسم اللہ الرحمن الرحیم
Faqeeri, Ghareebi, Tangdasti,
واللہ أعلمُ بالصواب

Suwal no. 236
jaise ki kafir ke yahan aurte bindiya lagati hain aur pair ki ungliyon me bichhiya pehnti un logo ko dekh kar bahut muslim aurate bindiya lagane lagi aur bichhiya bhi pehnti hai Hazrat kya ye jaiz hai ?

Jawab: 236 بسم اللہ الرحمن الرحیم
Bindiya laga sakte hain, jabki apke sheher ya ilaqe me ye khas kafir ki alamat naa ho,
Agar waha khas kafir ki aurate hi lagati hai, aur musalman ki aurat lagaye to use bhi kafir naa samajh liya jaye ya log 4 bate banaye wagera wagera to bachna chahiye. Or agar waha sab lagate hai koi harj nahi to sheher ke aitbar se laga sakti hai, gunah nahi,
Or agar ghar me lagaye ki shohar pasand karta hai to bhi harj nahi.
MAGAR BINDIYA LAGA KAR WUZU NAHI HOGA naa NAPAK KA GHUSL ADA HOGA. dauran e wuzu ghusl mathe par bindiya nahi honi chahiye.

Bichhiye jo paun ki ungali me pehnte hain, aurat ka zewar hai, pehen sakti hai, magar sone chandi ke hon, aur ek khas baat, AGAR ISME BAJNE WALE GHUNGRU lage ho to unhe tur den, taki bajne ki awaz naa aye. or ye bhi per ki aungali me agar kasi hui ho to wuzu ghusl me utarna ya ghuma kar paani bahana farz hoga.
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 237
Mitti ya chini ka tuta shikasta bartan kooza ghar me istilmal me rakhna darweshi lata aai,
Is mas'ale ki thodi tafseel ata kar dijiye.

Jawab: 237 بسم اللہ الرحمن الرحیم
Durweshi, lafz durwesh se bana hai durwaish bamana- faqeer,
Durweshi hua faqeeri/gharibi,
Tute bartan khas kar khane peene ke ho to use khane peene me istimal karna ulama ne makruh likha hai ki chini ya mitti ke bartan me agar darar aa jaye ya tute ho to us darar me kitaro paida ho jaate hai, or khane peene se munh ke zariye jism me chale jate hai isliye aise bartan se bachna chahiye warna us jagah se to zarur jaha se tuta ho. Isi tarah tambe ke bartan ko bina kalai kiye huye istimal karna bhi muzir e sihat hai (sihat ke liye nuksan)
واللہ تعالٰی اعلم

Suwal no. 238
Jis tarah mard ko sajde me paun ki 3-3 ungalion ka pet yani nichla hissa lagana wajib hai, warna namaz nahi hogi, to kya ye hukm aurat ke liye bhi hai, yani aurat ko bhi sajde me 3-3 paaun ki ungli zameen par lagana wajib hai.?

Jawab: 238 بسم الله الرحمن الرحيم
Ye hukm aurato ke liye nahi hai, balaki aurato ko dono paaun seedhi taraf nikalna behtar hai,
Baki iske jawaz ka hukm to meri nazar me abhi tak nahi aya.
واللہ تعالٰی اعلم

Suwal no. 239
Jaise Ki Namaz Ho Rahi Hai Aur Mai Jab Pahuchta Hoon Tab Tak Sab Ruku Me Hain Aur Mai Bhi Direct Ruku Me Chala Jata Hoon kyunki Niyat Karne Ka Time Nahi Hota Hai Fir Jab Namaz Khatam Hoti Hai Aur Imam Salam Fer Leta Hai Mujhe Apni Namaz Poori Karni Hai, To Ham Khade Hote Hain To Sabse Pahle Kiya padhen

Jawab: 239 بسم الله الرحمن الرحيم
Sail ne jo surat Suwal me byan ki us surat me sail ki namaz nahi hui, kyunki qiyam chhor kar direct ruku me jaana Suwal me darj hai, yani takbir e tehrima ke bad shayad sidha khada hona nahi paya gaya.. aur agar sail ne pehli takbeer kahi aur 3 bar subhan allah ki mikdar khara raha to namaz ho gai, or aage jo Suwal hai uska Jawab ye hai ki. Khade hone ke bad, wo uske haq me pehli rakat hai yani usme ta'awwuz tasmiya (auzu aur bismillah) surah fatiha aur surat milani hai,
واللہ تعالٰی اعلم

Suwal no. 240
Nazar lagne ke bare me hadis or Quraan me kya farmaya hai or agar nazar lagna sabit hai to bahut gehri nazar lagne par koi dua koi ilaj btaya gya hai?

Jawab: 240 بسم الله الرحمن الرحيم
Nazar ka lagna HAQ hai hadis se sabit hai,

Nazar ke lagne par surah qalam ki ayat 51 padh kar dam kiya jaye.
وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ

Nurool irfan Safah: 971 par hai,
Yeh ayat nazr e bad se bachne ke liye ikseer hai,

Khazain al irfan Safah: 1019 par hai,
Hazrat e Hasan basri (radiallah anhu) ne farmaya:
Jis ko nazar lage usko ye ayat padh kar dam kar dee jaye..
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 241
Is masale ki thodi tafseel kar dijiye:
Paun par paun rakh kar bethna barkat e rizq ko ma'ne hai,

Jawab: 241 بسم الله الرحمن الرحيم
Paun par paun rakh kar bethna rizq ki barkat ko rokta hai ya kam karta hai.
Buzurgo ne is fel se is liye mana kiya ki paun par paun rakh kar takabbur walo ka tariqa hai,
واللہ تعالٰی اعلم

Suwal no. 242
Namaz ke faraiz aur sharait me kya fark hai? Aur sharait kaun kaun se hain?

Jawab: 242 بسم اللہ الرحمن الرحیم
Agar namaz me sharait naa paye gaye to namaz sire se shuru hi nahi hogi, or sharat poori karne par namaz shuru ho jayegi or ab jaha farz chhoota waha jaa kar namaz tut jayegi,
Kisi napak shakhs ne bagair ghusl namaz shuru kar di to namaz shuru hi nahi hogi, kyunki taharat sharait me se hai, or agar sharte poori karke namaz shuru ki to namaz shuru ho gai ab jab beech me bewuzu hoga to us rakat se namaz tut jayegi,
Sharait e salat 6 hain,
1-Taharat, 2-sitre aurat, 3-istiqbal e qibla, 4-Waqt, 5-Niyat, 6-Takbir e tehrima
واللہ أعلمُ بالصواب

Suwal no. 243
agarkoi ristedar wahabi hain phir kya hum un ke ghar aaja nahi sakte, na hi rista jata sakte hain ?

Jawab: 243 بسم اللہ الرحمن الرحیم
Wahabi se murad ye hai ki, kahi bhi namaz padh lete hai, nazar niyaz ko nahi mante hai to gumrah hai, Fir unki aqaid ki islah ki koshish ki jaye, Or agar aise pakke wahabi ki aqaid e batila rakhte hai ya kufriya aqaid rakhte hai, jaise wahabi ki kitabo me ye bhi zahir hai ki allah jhuth bol sakta hai, Or quran ke tarjume se ye aqeeda bhi ki, allah asman par char kar beth gaya. Aise wahabi jo nabi ko murda mane ya gaib wala naa mane wagera wagera, or unki islah ki koi surat nazar nahi aati to aiso ke sath mel jol khana peena sakht haram hadis e pak mafhoom hai ki Jo jis qaum ki tadad badaye unhi ke sath hai.
Or badmazhab ke liye faramya ki Naa unke peechhe namaz padho or naa unke janaze ki namaz
واللہ تعالٰی اعلم

Suwal no. 244
Kasab karne wala allah ka dost hai iska kya matlab hai ? Hunarmand kabhi bhooka faqeer naa rahega.

Jawab: 244 بسم اللہ الرحمن الرحیم
kasab karne wala allah ka dost hai. iski tafsir khud iske aage byan ki gai hai ki kamane wala hunarmand kabhi bhooka nahi rehta wo apne hunr se roz kama kar kha sakta hai. jiski missal roz paani ke jharne se di gai hai.
واللہ تعالٰی اعلم

Suwal no. 245
Hazrat kisi ko bal lagwane hai sar me bal kam hai or shadi hai isi mahine me to kya namaz hogi ya nahi bal kisi aur ke ho sakten hain maloom nahi kiske ?

Jawab: 245 بسم اللہ الرحمن الرحیم
Hadis me balo ko milane wali aur milwane wali par lanat aai hai,
Iska sharai usool ye hai ki, agar kisi insan ke bal kat liye gaye ho or un balo ko koi istimal kare to ye mana hai. isi tarah wo khud apne baal katne ke bad istimal nahi kar sakta. Insani baalo ki wig lagana jaiz nahi, isi tarah apne khud ke baal jo jism se alag ho jaye to unka bhi istimal mana hai or doosre insano ke baal ka bhi, or agar wig insani baal ke alawa kisi or jaiz maslan plastic wagera ki bani hai to kuchh sharait ke sath jaiz hogi, jabki dhoka dene ke liye ya behkane ke liye naa pehni jaye, magar sar ka masah karte waqt use utarna hoga aur agar nakli baal sar ke adhe hisse me hai to baki bache sar pe masah karne se masah ho jayega (yani asli balo par) jab ki ek chothhai ho, chahe Peechhe se ho ya left right se, yani poore sar me kahi bhi ek chothhai sar ka masah kiya jaa sakta hai. magar asli baal ya sar par, nakli bal par nahi,
واللہ تعالٰی اعلم

Suwal no. 246
Shadi ki pehli raat ka sunnat tariqa kya kya hai? Kya kya chize karni or dhyan rakhni chahiye (mubasharat ke pehle or baad).thodi tafseel ker dein.

Jawab: 246 بسم الله الرحمن الرحيم
(ye sab quran o hadis or aqwal e aimma or buzurgan e deen se sabit hai baz sunnat hai baz mustahab or kuchh adab)
Sabse pehle jab nai dulhan ghar aye to uske per dho kar us paani ko ghar ke charo kono me dalna chahiye **AlaHazrat Imam E Ahle Sunnat** fartame hai ye mustahab hai or isse ghar me barkat hoti hai,
Shadi ki raat namaz e shukrana padh sakte hai, aur iski tarkib aam namazon ki si Hoti hai mard aage hoga aur bivi peechhe is namaz ka fayeda insha allah ye hoga ki Aurat mard ki farma bardar rahegi,
Hadis e pak me hai ki musalman ki niyat uske amal se behtar hai, or bagair achi niyat ke koi nek kaam ka sawab nahi milta, or agar har kam me achi niyat shamil ho jaye to wo ibadat ban jata hai, chahiye ki is kaam se pehle bhi kuchh niyat kar li jaye.
Maslan: allah or uski riza pane ke liye niyat karta hu swab ko badane ke liye. Sunnat ki adaygi karunga. Sunnat or adab wagea ka khyal rakhunga jis kaam se bachne ka hukm diya is dauran us kam se bachunga, badnigahi se bachne ke liye jima (hambistari) karunga, zina se bachne ke liye bhi, isi tarah ibadat me dil lagne ke liye bhi,(*jima kar lena dil ki rahat hai jab ibadat, namaz wagera dil ki rahat hi ke sath ki jaa sakti hai becheni ke sath nahi.*) Or chahiye ki dono pehle namaz ada kare. Hambistari karne se pehle koshish kare ki khushbu lagaye, (chahe to kamare me agrbatti wagera) achi baate kare mohabbat ka izhar kare. Shehwat ke sath bos o kinar (kissing) kare. Chahat wa dilchaspi ka izhar kare. Fir dono ko chahiye ki ek chadar ya bade kapde me shamil ho jaye fir bismillah padhe or jima (hambistari) kare.In bato ka khas khyal rakha jaye ki buzurgo ne farmaya,
Barhana jima karne se aulad be-haya peda hoti hai isi liye chahiye ki koi kapda zarur odh le is dauran baate bilkul naa kare ki aulad ke goonge paida hone ka khatra rehta hai. jis tarah chahe aurat se or aurat mard se lutf hasil kar sakti hai magar mard ko chahiye ki aurat ke agle muqam par hi jima kare aurat ke Peechhe jima karne wale par hadis me lanat aai or use iblees kaha gaya, Yani aurat ke sath jis tarah chahe jima kare, magar sirf aage ke mukam par, isi tarah mu se jima karna haram hai yani mard apne sharm gah ko aurat ke munh me de ya aurat ki sharm gah ko zuban se chate ye haram hai sakht haram, sharmgah ko chhor kar mard aurat chahe ek dosre ke kahi bhi choom sakte hai isi tarah mard aurt ke pistan par bhi injal kar sakta hai, Jima me jald bazi naa kare. Balki mard agar farig ho jaye to foran door naa ho balki aurat ka bhi suqoon e rooh ko hasil karne de fir jab dono farigh ho jaye to kuchh der bad astinja wagera kare, warna ghusl, or agar usi rat fir se jima karne ka irada ho to ghusl naa kare magar har bar wuzu kar le. Fir isi tarah raat me jitni baar jima kare yahi kaam kare yani kuchh der theherne ke bad astinja or wuzu kare. Or namaz e fajr se pehle dono ghusl kare,

Buzurgo ne farmaya ki hamesha apni taqat ko aurat par barbad mat karo isse bahut kamzori paida hoti hai. or kamzori se or bhi nuksan hai.. Zyada jima karne walo ko is hiqayat par bhi nazar karni chahiye.
Ek buzurg se unke shagird ne puchha ki aurat se jima kitni bar karna chahiye, farmaya Zindagi me ek bar, kaha ye to mumkin nahi fir farmaya sal me ek bar, kaha ye bhi mumkin nahi, farmaya mahine me ek bar, kaha itna rukna bhi mushkil he, farmaya to hafte me ek bar, kaha ye bhi naa ho sake to ?
Farmaya SAR PE KAFAN BANDH LO OR ROZ KARO.
وهُو تعالىٰ أعلمُ بالصواب

Suwal no. 247
Agar zabiha janwar ke petse bachcha nikal jaye use kiya kare zibha kare ya dafan.

Jawab: 247 بسم الله الرحمن الرحيم
Bachcha agar murda nikle to HARAM hai.(dafan kar de) zinda nikle or zibah kar le to HALAL
Fatawa Razawiyya Jild: 20 Safah: 279
واللہ سبحٰنہ وتعالٰی اعلم.

Suwal no. 248
Janab kya aurat eyebrow banwaye to kuchh harj he kia...kia ye gunah he. Jawab den to sawab paye..

Jawab: 248 بسم اللہ الرحمن الرحیم
Bukhari ki Hadis e pak me aisi aurato par lanat farmai or ise qayamat ki nishani me shumar farmaya ki akhri zamane me aurate apni bhawen ke baal nochengi,
Farmaya: (khulasa e ahadees e mubarka) jo aurat haseen banne ke liye bhawon ke baal noche us par allah ki lanat hai, aur godne wali aur gudwane walio par bhi .. isi tarah mardo ki wazeh banane walio par bhi... mu ke bal nochne walio par (allah ki banawat me tabdeeli karti hai)
Undatul Qari Sharah Bukhari me is hadis e pak ki sharah is tarah byan ki (khulasa)
hadis me haseen banne ke liye lanat aai lihaza is qaid ka lihaz rakha jayega, yani koi khubsurat hai or mazeed khubsurat banne ke liye bhawen banwaye to is hadis ki zad me hai, lanat ke tehet hai.

or agar kisi aurat ke bhawe is qadr hai ki jisse chehra badnuma lagta hai jisse rishte me rukawat ya farq aata ho ya rishta tutne ka khatra ho to is bad numai se bachne ke liye zaruratan aisa kare to harj nahi.. magar niyat yahi ho ki badnumai se bachne ke liye naaki khubsurat dikhne ke liye.. or agar aisi koi bat nahi mehez shohar ke liye aisa karegi to bhi gunahgar hogi, allah aur uske rasool ki hukm me kisi ki ita'at jaiz nahi. Or farmata hai tumhara rab apne kalam me ki: Rasool jo den lelo, jisse mana Karen, baaz raho.
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مأب

Suwal no. 249
Hazrat aurate sadhi jo bandhti hain kafir aurto ki tarah kya wo sahi he ?

Jawab: 249 بسم اللہ الرحمن الرحیم
Sadhi pehnne me harj nahi harj sadi me us waqt hoga, jab gair mard ke samne jayegi ki sitr ka parda naa ho sakega, ya halat e namaz me agar sitr dikhai deta hai to namaz nahi hogi, agar aisa kuchh nahi sirf ghar me apne shohar ke sath hai to pehn sakti hai. Magar iski aadat naa kare kyunki kabhi to koi rishtedar mehman wagaira ghar me ayega hi or wahi libas ikhtiyar karna chahiye jisse parda-poshi zyada ho sake,
واللہ تعالٰی اعلم

Suwal no. 250
Aap(sws)ki baat ko ya hadees ko radd ya inkar karne wala kafir hai ke nahi

Jawab: 250 بسم اللہ الرحمن الرحیم
Jawab dene se pehle me ye zaruri samajhta hu ki sail ko uski ek badi khata se agah kiya jaye aur wo ye ki Suwal me durud ko short me likha gaya hai is tarah likhna najaiz hai, baz log sirf (swad) likh dete hai, ye bhi naa chahiye, **Imam Ahmad Raza Khan Bareilvi** FATAWA RAZAVI Jild: 23 Safah: 386 par likhte hai Huruf (ص) likhna jaiz nahi, balki صلی اللہ تعالٰی علیہ وسلم likha jaye, to roman English me aap (alaihissalam)... likha kare. (allah amal ki tofiq de).. ab jawab ki taraf

Hadis pak ki kai qism hoti hai jaise, Mutawatirah, sahih, hasan, ghareeb, zaiif, khabr, Aur fir inme bhi kai kai qism hai, jaise khabr e wahid wagera, To har hadis ka inkar karne wala KAFIR NAHI hoga, magar ye dekhna hoga ki kis hadis ka inkar karta hai, or baz me gumrah hoga baz me khata karne wala or baz me kafir,

Agar apka Suwal ye ki koi hadees e Mustafa ka inkar hi kar raha hai yani wo hadis e pak ko ya nabi ke qaul fel ko manta hi nahi to bila shak wo KAFIR or ISLAM E KHARIJ hai, ki agar hadis ko naa mane sirf quran ko mane to bhi musalman nahi ho sakta, ki quran me har chiz ki dalil saf nahi warna hazaro balki lakho masail aise pesh aa jayega ki hadis ke bagair chara nahi or islam pe sabit qadam rehna mumkin naa

hoga, isi tarah hadis ko naa manne wala quran me , namazo ka waqt kis ayat se dekhega, or namazo ki rakat, wuzu torne wali chize, namaz torne wali cheeze ki tafseel quran me kis ayat se manega, wagera wagera,

isi tarah agar hadis e mutawatirah ka inkar karta hai to bhi kafir hai, isi tarah Hadis e mash'hoora ka munkir gumrah hai, or jo Ahadees e Akhbar (yani khabar e wahid) ka inkar agar wo kisi dalil ki buniyad par kare to alag bat warna use khaati (khata karne wala kaha jayega)..

Quran e pak me faramaya surah nisa main
"aur rasool ki taraf aao to aap dekhoge, ki ye munafiqeen aap se munh mor lete hai"

Iski tafseel Nuzhat Ul Qari Sharah Sahi Al Bukhari ke mukadme me yani Jild: 1 Safah: 60 se padhi jaa sakti hai. Or **ALAHAZRAT IMAM E AHLE SUNNAT** Hadaiq e Bakhshish shareef me farmate hai
Ima(n) e Qaul e Mustafai,
Quran e haal e mustafai
وھُو تعالیٰ أعلمُ بالصـواب

Suwal no. 251
Ek ladka ek ladki se shadi karna chahata hai, aur wo ladki bhi ladke se shadi karna chahati hai, lekin ladki ek aise silsile se baiyet(mureed) hai jis silsile se ladka be had khilaf hai. Aur aise me agar shadi ho bhi jati hai to shadi ke baad Agar ladki ne kabhi bhi us silsile ka naam tak liya to ladke ko na kabile bardast hoga,? To Hazrat is surat me ladka kya kare kya ladki se baiyet todhne ki bat shadi se pahle karni hogi, aur jahan se wo ladka chahata hai wahan se mureed ki shart rakhni hogi??
Baraye karam Hazrat bataye ke kya kiya jaye

Jawab: 251 بسم الله الرحمن الرحيم
Awwal to yeh ki shadi se pehle mangetar se baat karna ya rabita rakhna haram hai fir ladka shadi se pehle kaise usse ye baat tey kar sakta hai, or shadi se pehle ladka ladki se kis surat me **kab baat kar sakta hai** iski shart hamne **Suwal no. 60** me darj kar di hai,

Jahan ladki mureed hai agar wo silsila sokht nahi hai, or jis peer se mureed hai unme wo char shart hai jo **Imam E Ahle Sunnat** ne Apne fatawa me naql ki yani
1. Aqeede ka sunni ho, 2. Ilm e fiqh itna janta ho ki zarurat ke masail kitab se nikal sake, 3. Koi gunah ailaniya naa karta ho 4. Silsila Huzoor (عليه السلام) **tak pahuchta ho,**
To aisi surat me baiyt torna najaiz hai,

or agar iske khilaf hai ya silsila sokht me bayet hai to fir wo baiyt nahi doosre kisi jame sharait peer se bayet ho sakti hai, magar aisa karne ke liye ladke se poochne ki zarurat nahi. Ab agr ladki sahi sunni peer e kamil ke hath par bayet hasil kar chuki hai aur ladka bila wajah us silsile ya peer ke khilaf hai to aise jahil ko apne iman ki fiqr karni chahiye ki kahi aisa naa ho ki kisi peer ki mukhalifat maut ke waqt kalime se bhi mehrum rakhe or allah ke wali se dushmani allah hi se dushmani hai, doosri baat ye ki bivi ko kisi peer se bayet hone ke liye shohar ki ijazat ki zarurat nahi, bina ijazat bhi jaha chahe mureed ho sakti hai or is kaam ke liye shohar majboor nahi kar sakta. Dar haqiqat mureedi naam hai apne dil me peer ki mohabbat ka iradat ka, jiske dil me kisi band e khuda ki mohabbat bas jaye use nikalna mushkil hai, to ye ladka kaise bila wajah apne peer se ise bayet kara sakta hai jabki dil me us peer ki mohabbat naa hogi to bayet kaise durust hogi, jis tarah kisi wahabi ke dil me zabrdasti alaHazrat ki mohabbat nahi daali jaa sakti isi tarah kisi sunni ke dil se alaHazrat ki mohabbat nahi nikali jaa sakti

AlaHazrat Imam Ahle Sunnat Fatawa Razawiyya Jild: 26 Safah: 558 par likhte hai
Jab afazal silsila aaliya, qadriya.. me sheikh jaame sharait Ke hath par fakhr e bayt naseeb ho chuka hai to use doosri Taraf asann tawajju wa pareshan nazar hi naa chahiye,

Or farmate hai isi Jild: 26 Safah: 579 par
Jo shaks kisi sheikh jame sharait ke hath par bayt Ho chuka ho to doosre ke hath par bayt naa chahiye Doosre jamae sharait se talab e faiz me harz nahi,

In sari baato ka khulasa ye hai ladke ko apni harkat se baz ana chahiye in sabhi pehlu me ladka hi gunah ki daldal me hai, (or ladki iska sath de to wo bhi) kisi se uske peer ke khilaf baat karna khud uske imaan ki halaqat hai kisi peer ya silsile ki toheen haram hai, or bila waja bayet turwana najaiz hai, jo kisi peer ya silsile ki tazeem nahi kar sakta uska apne peer se dawa e mohabbat bhi jhutha hai. or kuchh surato me ye shaks dushman e khuda bhi hai.
وھُو تعالیٰ أعلمُ بالصـواب

Suwal no. 252
kya bakra eid main naye kapde nahi pehne jate hain

Jawab: 252 بسم الله الرحمن الرحيم
Harz nahi
واللہ تعالٰی اعلم

Suwal no. 253
Lafz رضي الله عنه ka Matlab ya tarjuma kya hai.

Jawab: 253 بسم الله الرحمن الرحيم
Iska tarjuma **AlaHazrat Imam e Ahle Sunnat** ne Apne Tarjuma e Quran KANZUL IMAAN me
Is tarah Kiya رضي الله عنه (he)Allah unse razi
Surah Tauba ayat 100
واللہ تعالٰی اعلم

Suwal no. 254
Hazrat ek village hai jisme sirf ek masjid hai jo ki deobandio ki hai is haal mai kya kiya jaaye.Namaz kis tarah se adaa ki jaye.

Jawab: 254 بسم الله الرحمن الرحيم
Masjid sunni deobandi ki nahi hoti balki usme imamat khabees ki ho jaati hai yaa musalman ki rehti hai jis bina par keh diya jaata hai ki masjid unki hai, namaz farz hai use qaza nahi kiya jaa sakta aisi surat me namaz apni tanha padhi jaye chahe ghar par ya unki jamat khatam hone par usi masjid mai, Or agar waha abadi sunnio ki hai to waha masjid me imamat deobandi ki kaise ho gai, ye ghor karne ka mukam hai, musalmanan e gaun ko lazim hai ki jis tarah mumkin ho, masjid me sunni imam ka intizam kare taki doosre sunni ki namaz barbad hone se bacha sake, or agar wo masjid apni shuru se nahi thi to musalmano ko chahiye ki apni jamat alag kare, unke peechhe namaz padhna gunah hai, warna apni masjid ka intizam kiya jaye isi tarah jume ke liye bhi, ki unke Peechhe juma nahi ho sakta, warna sunni shaksh zohar apni tanha padhe,

Jaisa ki **ALAHazrat Imam ahle sunnat**
Fatawa Razawiyya Jild: 6, Safa:593 Par likhte hai
Wahabi ke pichhe namaz batil mehez hai.

Or isi Fatawa Razawiyya Jild:6 Safah: 621 par Likhte hai.
Ahle sunnat par farz hai ki apna imam sunni Jumma wa Eed ke liye mukarrar kare. Wahabi ke Peechhe namaz batil mehez hai

Or aage isi Fatawa Razawiyya Jild:6 Safah: 631 Par likhte hai

Wahabi ke Peechhe namaz jaiz nahi. Chahe apna ustad ho. Balki usko ustad banana hi us (sunni) ke haq me zeher e qatil hai

Fir isi Fatawa Razawiyya Jild:8 Safah: 452 par likhte hai,
Wahabi ke Peechhe namaz beshak najaiz mehez baatil hai

Or aage badte hue imam ummat ki rehnumai karte hai or
Isi Fatawa Razawiyya Jild:24 Safah: 501 par likhte hai
Wahabi ke Peechhe namaz beshak najaiz hai,
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 255
Hamara ek dost ek ese group me join he jahan. Sunni wahabi deobandi sab he or deen ki baate batai jaati hai. Or admin deobandi aalim he. Or masale sikhne ko milte he. Wo hame bhi usme add karne ko kehta hai. Deen ki baat jahan se mile lelo.. kya ham usme add ho sakte hain. Ya nahi.

Jawab: 255 بسم الله الرحمن الرحيم
Deobandi, Wahabi balki har khabees firqe ka Whatsapp Group join karke Deen sikhne ya masale puchhna HARAM hai,

Aise group me join hona najaiz o gunah Badmazhab se masale puchhna haram, Or ye kehna ki deen ki baat jahan se mile le lo, Aala darje ki jahalat hai, gumrahi hai, Or bedeeno ki tazeem bhi jaiz nahi, or to or "jiski dua sar se upar naa jaye quran halaq se neeche naa jaye, jo khud deen se nikla ho Jisko khud deen ki samajh naa ho wo deen ki baat bataye ye kuchh ajeeb lagta hai" Lihaza aiso ke sath nahi join ho sakte jahan sunni wahabi ko Ek kiya jaata ho ya wahabi masale bataye sunni amal kare ye bhi Jaiz nahi, apka dost bhi agar sunni hai to unhe bhi chahiye ki Us "group e khabeesa" ki "najasat e ghaleeza" se bahar aa kar, apne batin ko sunniyat ki darya se pak Karen, Yani group se remove ho bila wajah gunah me naa padhe naa waqt ko zaya Kare, khuda naa kare, koi baat badmazhab bataye or wo kam ilm ke dil me ghar Kar jaye or sunniyat se jaye deen se bhi, behtar hai use samjha kar aise group se hataya jaye Or agar wo pakka sunni hai to mehez tafrih ke liye bhi waqt ko barbad karna gunah hai.
واللہ أعلمُ بالـصـواب

Suwal no. 256
Hazrat kismat ka masla samajh nahi aata koi kehta he wo kismat main nahi he is liye nahi mila koi kehta hai kismat badali ja sakti he koi kehta he yahi mere kismat main he, to koi kehta he ki dua se kismat badal sakti he ye masla kuchh samajh nahi aaraha he.

Jawab: 256 بسم الله الرحمن الرحيم
Suwal me darj sari baate haq hai, jo taqdeer me hota hai ho kar rehta hai badalta nahi, Dua se taqdeer badal jaati hai, or jo taqdeer me nahi hota nahi milta ye bhi sach hai, Magar awam taqdeer ke masale me bahut dhoka khaa jati hai,. or ye masala bahut pechida hai, ham sabhi taqdeer par iman rakhte hai haq jante hai magar shaitan ke is waswase me awam ghir jaati hai, ham kuchh isko asan fehm zuban me samjhane ki koshish karenge,

Taqdeer 3 qism ki hoti hai
1.mubram, 2-mushabeha mubram, 3-muallaq
Pehli jo taqdeer ki qism hain yani mubram isme tabdeeli naamumkin hai, yani rab tala ne agar kisi shaks ki koi baat is taqeer me likhi to badali nahi jayegi, yani ye ho kar rahega, maslan koi 70 sal me marega or ye taqdeer e mobram me hua to age Peechhe nahi ho sakta naa kisi ki dua se naa kisi or tariqe se,

Doosri qism ki taqdeer me tabdili ho jaati hai, yani kisi nek, Nabi, Wali wagaira ki dua se ye taqdeer badal jaati hai,

Teesri qism ki jo taqdeer hai ye bhi dua or bande ke nek amal se badal jaati hai or isme agar kuchh bura hone wala hota hai or banda dua kare, ya nek amal kare to wo burai se bach sakta hai, jiske bare me kaha gaya, dua taqdeer badal deti hai,

Hazrat ibrahim (ahaihissaalam) ko qaum e loot ke liye dua karne se rok diya gaya, kyunki us qaum par ye azab ana taqdeer e mobram me likha tha jo kisi bhi nabi wali ki dua se nahi badalti islye dua se roka gaya,

Hazrat adam (alaihissalam) ki dua se Hazrat dawood (alaihissalam) ki umar 60 se bada kar 100 kar di gayi wo doosri ya teesri qism thi jisme tabdeeli mumkin hoti hai,
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 257
arbabe basirat nahi samajh aaya is image me?

Jawab: 257 بسم اللہ الرحمن الرحیم
Auliya allah ko kaha jaata hai wo haqeeqat se waqif hote hai, jaise Aarif bhi kaha jata hai, or ahle kashf ahle nazar, ahle haqeeqat wagera,
واللہ تعالٰی اعلم

Suwal no. 258
Kya bhens ki batt khana jaiz hai,

Jawab: 258 بسم اللہ الرحمن الرحیم
G, jaiz hai, Halal janwar ki BAT khana jaiz hai,
واللہ تعالٰی اعلم

Suwal no. 259
Agar imam ke Peechhe sirf 1 rakat hi pad paye to baki 3 rakat padne ka sahi trika kya hai?

Jawab: 259 بسم اللہ الرحمن الرحیم
Imam ke salam pherne ke bad khada ho jaye, ab qirat ke aitbar se iske haq me ye pehli rakat hai, or adad me shumar ke aitbar se doosri, to ab ye sana, tawwuz, tasmiah padhe or isi rakat me qa'ada bhi kare yani do sajdo ke baad bethe, or tashahud(attahiyyat) ke bad khada ho qirat kare, or rakat poori kare or sajdo ke bad khada ho jaye, or akhri yani chothi rakat me bhi qirat kare, or salam pher ke namaz poori kare, Ye behtar hai, kyunki faraiz me bhi (tanha ko) charo rakat me qirat karna mustahab hai, Or muqtadi apni rakat me sana, tasmiha, wagera padhe to behtar hai, balki bad fatiha surat se pehle tasmiha (bismillah) sunnat hai.
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 260
Kya Deobandi ke hotel par khana kha sate hai ya nahi Jawab inayat farma dein.

Jawab: 260 بسم اللہ الرحمن الرحیم
Kahan kha sakta hai, gunah to nahi naa to wo khana haram hai, Or aisa bhi nahi ki, har deobandi ko us hukm me laya jaye ki wo kafir hai. Aksar hotal, dukandar-wagera ya awam ko deen se zyada kuchh matlab nahi, Yani unhe ye bhi, nahi pata ki ashraf ali kon hai, wo sade musalman hote hai, Or agar aisa nahi ap jis hotal ke bare me puchhte ho wo pakke khabees ya badmazhab ka hai, to puchhna hi kia bachna behtar hai, jabki doosre khane ke zaraye mojood hu, Or naa to khane ko kuchh nahi, bas yahi hai to kha sakta hai,
واللہ تعالٰی اعلم

Suwal no. 261
Hazrat cow ki qurbani ke talluq se bataye allah ke rasool ke zamane me hoti aur bhais ke bare in do no ke bare me Shariat ka kiya hukm hai gaye aur bhes ke bare me hadees aur fiqh ki roshni me toda tafseel se bataye allah ap ke ilm me khub barkat ata farmaye

Jawab: 261 بسم الله الرحمن الرحيم
Bhens, Gaye hi ki jeens se hai, or Huzoor (عليه السلام) ke waqt me gaye ki qurbani sabit hai, balki Huzoor (عليه السلام) se pehle ki qaum bhi gaye ki qurbani karti thi, or quran or hadis me gaye ki qurbani ka zikr saf lafz ke sath maujood hai, Quran e pak 2/87 me farmaya "Beshak allah tumhe hukm deta hai ki gaye zibah karo."
abhi mukhtasar me bas kiya jaata hai, iski tafseel ان شاء الله Suwal no. 271 me aayegi
والله أعلمُ بالصواب

Suwal no. 262
Zaid ko kisi kaafir ne ganesh puja ke naam par 1 kg mithai di.
1. Us mithai me puja ki gayi thi
Yaa
2. Us mithai me puja nahi ki gayi thi. Dono surato me aisi mithai ka kya kare?

Jawab: 262 بسم الله الرحمن الرحيم
Is tarah kafir ke tehwar ki mithai me ek baat ka hemsha khayal rakhna chahiye ki, Deewali wagera ya is tarah tohfe ki jo mithai di jaati hai wo malik halwai ki dukan se pack karwa kar apne sare workers ko dete hai, iska lena or khana haram nahi ki, naa ye pooja ki hoti hai naa parsad ka hukm ispe diya jayega, ye bator e tohfa hota hai, or ye 1-1 kilo ke dibbe me peck hoti hai jo halwai ki dukan se seedhe worker tak aati hai bich me pooja ka koi shumar nahi hota, or pooja me jo mithai shamil ki jaati hai wo bahut thodi hoti hai, is tarah sabhi dibbe nahi rakhe jaate,
jis tarah sunni musalman 11vi ki niyaz me agar biryani ki deg banwata hai to aisa nahi ki poori deg par fatiha di jaati ho, balki kuchh biryani alag nikal di jaati hai or baki deg baant di jati hai, Mene bahut tajurba kiya ki deewali ya is tarah ki mitha pooja me shamil nahi hoti, to jaisa ki sail ke Suwal me 1 kg. mithai ka zikr hai matlab ki dibba peck hoga, jo ba-tor e tohfa hai. kyunki pooja me askar dibbe nahi rakhe jaate, Or iske bar-aks, agar parsad ke tor par kuchh mithai pooja me shamil ki gai ho to uska khana haram hai, yani agar wo gairullah ke naam ki ho, or jo ulama ne kaha ki deewali ki mitha naa khao to usse murad wahi parsad me chadai gai mitha hai, warna halwai se aai, jo pooja me shamil bhi nahi hoti uska khana jaiz hai, or jinhone ise bhi mana kara wo taqwe ke tor ke liye ki le kar faqeer ko bat de, magar phenk dena mana hai, warna baaz ne farmaya-
MAAL E MUZI NASEE B GHAZI ki niyat se khaye.. or mere nazdeek bhi yahi zyada sahi hai, ki phenki naa jaye or faqeer ko dede, warna jo khud iska zyada ahl ya talib ho to rakhe harj nahi, Hamne Suwal me dono pehlu ka zikr tafseel se kar diya..
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 263
Assalamualaikum
Hazrat Sufi se kya murad he.? Or Sufi silsila kahan se shuru h.? Kya hamare aaqa sallallaho alaihi wasallam k waqt me bhi Sufi the.? Hazrat tafseer se batayein

Jawab: 263 بسم الله الرحمن الرحيم
و علیکم السلام
Sufi koi alag insan nahi, balki aulia allah ko bhi sufi kaha jaata hai, AlaHazrat imam e ahle sunnat bhi sufi hai, or ghareeb nawaz bhi sufi hai, Gaus e azam bhi, imam e azam bhi, sare sahaba sufi hai, har nabi sufi or hamare nabi bhi sufi, balki sufio ke sardar hai, fir kehna hi kya ki daur e rasool me koi sufi tha ki nahi, ki hamne byan kar diya wali nabi, sufi hai, yani agar kaha jaye ki zaid kisi school ka principal hai iska

matlab ye hota hai ki us school ke har bachche ka zaid hi principal hoga, fir chahe koi bachcha padhai me kaisa hi ala muqam hasil kar le, zaid se upar rutbe me nahi jaa sakta, kyunki aaj sachool ka wo bachcha jahan hai uska principal zaid wala se guzar bhi chuka balki bahut aage hai. to kiya koi sufi apne rutbe me aisa ho gaya ki gaus ya nabi se aage gaya, balki nabi sabke sardar hai to sufi bhi is dayere se bahar nahi, yani, aisa nahi ki nabi sabke sardar ho or sufi ke nahi,
Firzo ul lughat 847, par hai
SUFI- yani, muttaqi Parsa, parhezgar
Ab dekho kya , alaHazrat, ghreeb naawaz, gaus e azam, imam e azam, sahaba, Huzoor, Muttaqi, parsa parhezgar hain yani, Agar waqai hain to sache sufi yahi hai, balki har sufi SAKHTI SE SHARIAT PAR QAYAM HOTA HAI: or jo shariat ke khilaf kaam kare wo sacha musalman hi nahi sufi to door, magar haal ye ki log aaj kal madine me namaz padh lete hai, jabki ghar bahar tak nahi aate, Magar logo ne sufi ki image apne dimag me kuchh alag basa rakhi hai wo samjhte hai ki Sufi kehte hai: bade baal walo ko hath me 10-10 anghuthi pehnne walo ko, be-namazi ko Halaki wo sufi to door unhe Sufism ki hawa bhi nahi lagi,

Pehli baat ye ki jahil kabhi sufi nahi ho sakta, or shariat ke khilaf kam karne wala, benamazi, fasiq hai koi sufi nahi, or sufi jaise pak mansab ko badnam kiye huye hai. jin jahilo ki lagaam shaitan ke hath me hai, jahan chahta hai le jaata hai. or sunnat ki pervi karke nabi ko razi naa kar sake sufi nahi ho sakta, jo namaz ada karke khuda ko razi naa kar sake sufi nahi hoga, balki jo rasool ke haram karda ko haram bhi naa jane kaise sufi hoga, ab hamne kaha ki nabi ko sufi balki sufiyo ke sardar to iski dalil IMAM E AHLE SUNNAT KA ye SHER farmate hai,
Aab o gile ambiya tum pe karoro durud
Jaan o dil e asfiya tum pe karoro durud
yani jis mitti pani se nabi bane hai, aye (us, mitti pani) ki asl aap par karoro durud,
aye sufio ke dil sufio ki jaan ap par karoro durud (asfiya-jama sufi ki)
وھُو تعالیٰ أعلمُ بالصـواب

Suwal no. 264
Taqleed kise kehte hain? Aur kya iska ilm hona bhi farz yaa wazib hai ?

Jawab: 264 بسم الله الرحمن الرحيم
Lugvi aitbar se taqleed kehte hai, kisi ki perwi karne ko, English me ise follow karna kehte hai, or jo taqleed karta hai use muqallid kaha jaata hai yani follower, or jo taqleed naa kare use gair-muqallid kehte hai,

Shara ki istilah me taqleed kehte hai, kisi ki baat ko bina dalil ke manna yani hawala naa mangna yani jiski taqleed ki jaye uske qaul ya fatwe ko khud shariat me dalil ki misl manna jaise ham hanafi muqalid hain yani taqleed karte hai **Imam Abu Hanifa** ki, Balki uski bat ke baad khud apni aql se shariat me nazar naa karna balki uski hi baat manna jiski taqleed ki jaye, or to or qaul e imam par fatwa dena wajib hai.

Suwal ka dusra pehlu mujhe samajh nahi aa raha ki taqleed me kia ilm hota hai, magar taqleed wajib hai, or jo taqleed naa kare, wo gumrah, (yani khud quran hadis se masale nikale jabki, mujtahid naa ho). Jiski tafseel Fatawa Razawiyya Jild: 6 Safah: 647 risalah: النّھی الاکید عن الصّلاۃ وراء عدی التقلید Me padhi ja sakti hai.
واللہ أعلمُ بالصـواب

Suwal no. 265
Kisi ki dukaan yaa mobile (smartphone) ka Wi-Fi ka internet connection open (available) hai bina paasword (security) ka. Zaid ne connect kar ke kuchh download kar liya. Kya isme koi haq-talfi hui?

Jawab: 265 بسم الله الرحمن الرحيم
Is tarah kisi ka wifi istimal karna chori hai, chori haram hai, or usse kuchh download karna bhi najaiz hai, chahe uska wifi unlimited ho, or isi tarah kisi apps ke zarirye kisi wifi ka password break karke ya hack

karke wifi istimal karna bhi haram hai. or isi tarah agar office me wifi hai or malik ne khud ke liye lagwaya hai, sabhi worker ke liye nahi to aise me I.T walo se setting karke wifi chalana bhi najaiz hai, kyunki IT khud malik nahi or is tarah password ko office staff ke khas logo ko share karna bhi najaiz. Or chalana bhi.
Or jahan wifi chalane ki ijazat aam hai or password nahi, maslan, metro, MC-Donald, wagera to waha chalane or download karne me harj nahi, zaid ko sachi toba lazim hai, or ainda isse or aise harkat se baz rahe,
واللہ تعالٰی اعلم

Suwal no. 266
ما شاء الله aapne wifi baghair ijazat istimaal karne wala masalah bataya. Mazeed ye irshad farmaye ke jo us shaks ne beghair ijazat chalaya ya download kiya uske liye uske malik se bhi muaafi ,mangni padegi ya nai. Ya kuchh zurmana bhi dena hoga ya nai ?

Jawab: 266 بسم الله الرحمن الرحيم
G, usse bhi mafi mangni hogi,
Haqeeqat me mafi ki sharait bhi yahi hai jaha bande ka haq talaf kiya ya dil dukhaya hoga to usse bhi mafi mangni padhegi, sirf allah se mafi kafi naa hogi, or aisa nahi he ki kisi ka saman chura kar sirf mafi khuda se mang li jaye, balki wo saman ya uski qeemat bhi deni hogi warna maf karwana hoga, to behtar hai ki use agar kahe ki Mene bila apki ijazat ke apka wifi use kiya or kuchh gb maslan 1 gb data download kiya, me sharmida hu, ainda aisa nahi karunga, or agar apke net plan ke mutabik jitney paise ka mene istimal kiya aap chahe to dun, or aap chahe to maf kar sakte ho, (or allah hi behtar janne wala hai)
واللهُ أعلمُ بالصواب

Suwal no. 267
zul hijja ke mahine Baal nakhun katwana sahi hai ya fir ghalat, Hazrat batana

Jawab: 267 بسم الله الرحمن الرحيم
Ye Suwal poore mahine ke liye nahi balki khas 10 tarikh ke liye puchha jata hai Wese is mahine me bhi bal nakhoon kat lena chahiye kuchh gunah nahi or khas 10 me bad qurbani kat lena chahiye, or pehle bhi kaate to gunah nahi,
واللہ تعالٰی اعلم

Suwal no. 268
aurat apne sauhar se khula lena chahe to kis tarike se le sakti he or kya masaiel he

Jawab: 268 بسم الله الرحمن الرحيم
Maal ke badle nikah khatam karne yani talaq hasil karne ko khula kehte hai, maslan. Mard aurat ko apne sath nahi rakhta yaa ghar nahi aata, naa talaq dene par razi nahi aurat kuchh maal ya meher ke maal ke badle talaq hasil kare ye khula hai,

Khula aur talaq ha haq shohar ko hai, shohar zulm karta ho or naa talaq par razi hai naa khula par to aurat qazi ke pas jaa kar surat e hal byan kare, qazi nikah ko (bad tehqiq) khatam karega,
واللہ تعالٰی اعلم

Suwal no. 269
Zaid ne bakar se ek mouzu par shart lagai
1. Shart lagana kaisa?
2. Shart haarne ke baad use poori naa karna kaisa?
3. Kya shart kis mouzu par lagayi iski bhi koi ahmiyat hai?

Jawab: 269 بسم الله الرحمن الرحيم
Shart agar ek taraf se ho to jaiz or dono taraf se ho to najaiz, Jua or haram hai, ek taraf se ye matlab hai ki, agar tum ne itne waqt me ye kam kar liya to tumhe 10 rs. Dunga aur agar naa kar paye to tumse kuchh nahi lunga ye ek taraf se hai, aur agar kisi teesre ne do shaks ke bich me shart lagai to ye bhi jaiz hai, jaise zaid or baqr ne shart lagi ki kon raste me jeetega or umar ne kaha jo jeeta use me rupye dunga to ye jeet ke rupye zaid or baqr me tay nahi yani umar ki taraf se hai ye bhi jaiz hai, yani ise aam zuban me compatition bhi kaha jata hai,
Or dono taraf se shart ka matlab hai "me haara to me paise dunga" or "tu hara to tu dega" ye najaiz or isko poora karna bhi najaiz, ye juye ki ek qism hai, aur Quran e pak me Faramaya
Ek doosre ka maal nahak (tariqe se) naa khao

Fatawa Aalamgiri Jild 5 Safah: 234 par hai,
"talaba (students) ne kisi masale ke mutaliq shart lagai ki jis ki baat sahi hogi usko ye diya jayega, isme bhi wo sari tafseel hai jo musabikat me guzri, yani agar ek taraf se shart ho to jaiz hai dono taraf se ho to najaiz, jaise ek talib e ilm (student) ne doosre se kaha chalo ustad se chal kar puchhte hain agar tumhari bat sahi ho to main tum ko ye dunga aur meri baat sahi hui to tum se kuchh nahi lunga to ye ek janib se shart hui YA ek ne dusre se kaha aao ham aur tum masail me guftugu karen, agar tumhari baat sahi hui to ye dunga aur meri hui to kuchh laa lunga jaiz hai,
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 270
Kisi par jannat haram hone se kya muraad hai? Kya yeh daaimi zahannam hai? Jaise farmaya gaya hai ki Riyakaar par jannat haram hai

Jawab: 270 بسم الله الرحمن الرحيم
Isse murad hai ki wo apne amal ka badla payega fir jannat me jayega jab ki musalman ho, Yani. gunah e kabeer karne wala bhi musalman hi hota hai, fir jahannam me jaa kar apne bure amal ka azab payega fir use bhi jannat me laya jayega, jannat musalmano hi ke liye hai, kafir mushriq hamesha jahannam me rahenge. (yaad rahe jannat allah ki rehm o karam se milti hai, amal zariya to hai magar guarantee nahi)
واللہ تعالٰی اعلم

Suwal no. 271
kuchh waqt pehle isi saal 2015 me hindustan ke ek sheher shayad gujrat me hinduo ne ek board par likha ki gaye ka gosht khana quran me bhi mana hai. ye nuksan dene wala hai. kya ye sahi he ki gaye ka gosht khana sahi ye nuksan hai. baraye karam hawale ke sath Jawab ata farmaye. or Hazrat .jawab denge. to sawab payenge..

Jawab: 271 بسم الله الرحمن الرحيم
Sabhi tareef allah azmat wale ki jisne apni rehmat se halal kiye kuchh chopaye taki khaye musalman uske halal karda rizq se, or durood us habeeb e khuda par or sardar e ambiya par jin hone sardar kia gosht ko sabhi khano me or aal or ashab par:

Inse ye khata hui ki har arabi ibarat ko quran samajh bethe fir chahe wo quran ho ya nahi, har arabi ki likhaai quran nahi hoti, jis tarah, HAR HADIS HAQ HAI magar HAR HAQ HADIS NAHI.
Quran ki kis nas se gaye ka hukm diya usme koi hawala naa diya, ya shayad poora quran padha nahi, or is tarah quran ki ayat har dalil me nahi laai jaati, isme kuchh nasikh or mansookh kaa bhi hukm hota hai jisse kafir waqif nahi: gaye ki qurabani ka hukm allah ne saf alfazo me apni pak kitab me diya, or zahir hai ki zibah khane ke hi liye kiya jaata hai, agar is gosht se nuksan hota to zibah ka hukm nahi hota, gaye ki qurbani SHIAR e ISLAM se hai, daur e rasool e pak me bhi thi or khud Huzoor (علیہ السلام) ne ki or unse pehle bhi, hui agar ise khane se nuksan ka pehlu hota to Huzoor (علیہ السلام) isi nafi ka hukm dete.
Tumhara rab fermata hai apni aasmani kitab me

Quran: 22/36
" aur unth aur gaye ko kiya hamne tumhare liye khuda ke shiar me se tumhare liye inme bhalai hai"
Or fermata hai allah" Quan:2/47
"aur jab moosa ne kaha apni qaum se ki beshak allah tumhe hukm deta hai ki gaye zibah karo"

Is ayat se ye bhi saaf hai ki gaye ki zibah pichli qaum se chala aa raha hai or bahut ayate hai.
Isi tarah hadis se bhi gaye ki qurbani ka zikr saf lafzo me mojood hai,
Sahih bukhari me hai:
Hozoor ne apni bivion ki taraf se gaye ki qurbani di,
Sahih muslim me hai:
Hame Huzoor (علیه السلام) ne hukm diya ki unth or gaye me 7 aadmi shareek ho jaye,
Tirmizi me hai:
Abdulah bin abbas se riwayat: Ham Huzoor (علیه السلام) ke sath ek Safar par the, baqr-eed aai to hamne 7 aadmion ki taraf se ek gaye zibah ki.
Bas ye to saf hai ki gaye ko khane hi ke liye zibah ka hukm hai, to gaye ka hukm to quran se sabit hai magar nuksan sabit naa ho saka, or agar gaye ka hukm bhi quran se sabit naa hota to bhi gaye ka khana quran hi se sabit ho jata kyunki jisse Huzoor (علیه السلام) ne kiya or karne ka hukm diya goya quran hi ki zubani hai, or quran me allah fermata hai
Quran 59/7 " jo kuchh rasool tumhe den wo lo, jisse roke usse bacho"
Or fermata hai Quran: 4/80 "Jisne rasool ki ita'at ki usne allah ki ita'at ki|

Or farmata hai Quran: 53/3-4 " ye (nabi) koi bat apni khwaish se nahi karte, … magar wahi jo unhe ki jaati hai"
In ayato se sabit hota hai ki agar quran me iska zikr naa hota to bhi ye quran hi ka hukm hota jaisa ki upr guzra ki ye rasool apni taraf se kuchh nahi kehte….
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 272
Ek ghar me char mard aur do aurte sahib e nisab hain. Sabhi Mardo ka combine business hai us business k alawa sabke paas bhi inti daulat hai ki wo sahib e nisab hain. Ab is condition me sabko alag alag qurbani karni hogi ya ek bakre me hi sabki ada ho jayegi. Yaad rahe karobar sirf ek hai

Jawab: 272 بسم اللہ الرحمن الرحیم
Agar ek karobaar me 1000 log bhi shamil ho jaye or sab usi karobaar se apne pas itna paise jama karle ki sahib e nisab ho jaye to sabko alag alag qurbani karwani hogi, ek karobaar me shamil hona koi wajah nahi ki ek hi qurbani ho, lihaza puchi gai surat me mardo aur aurato par qurbani wajib hai, sabko apni apni qurbani ada karni hogi, or agar sail ye puchhna chahta hai ki alag alag bakra hi karna hoga ya hissa bhi le sakte hai to ye chahe to sab mil kar bhens, gaye, unth me hissa bhi lee sakte hai kuchh harj nahi, qurbani ada ho jayegi, magar bakre me hissa nahi hota bakra ek fard ke liye hi hoga or bada janwar 7 logo ke liye ho sakta hai,
واللہ تعالٰی اعلم

Suwal no. 273
Zaid par haj farz hai, Zaid apni maa k saath rehta hai, Kya zaid apni maa ko apne ghar me akele chhod kar haj par jaa sakti hai jabki uske ghar aur koi mehram mard rishtedar nahi hai ?

Jawab: 273 بسم اللہ الرحمن الرحیم
Agar ghar me mehram rishtedar nahi to, maa ko kisi mehram rishtedar ke ghar maslann zaid apne maamu ya khala ke ghar maa ko rehne bhej de, or haj pe chala jaye, warna maa ki dekhbhal ke liye khadima ka intizam kare, or tariqa pehla hi behtar hai
واللہ تعالٰی اعلم

Suwal no. 274
Hazrat kia ye zaruri hai ki jiske naam ki qurbani he wo bhi zibah ke waqt chhuri par hath lagaye..yani zibah me churi pakre. ya nahi. or agar usne hath nahi lagaya bas imam ne zibah kar diya to qurbani sahi hogi ki nahi.

Jawab: 274 بسم اللہ الرحمن الرحیم
G, qurbani ho jayegi jiski qurbani hai use churi pakadna zaruri nahi naa hath lagana magar behtar hai ki apne hath se hi zibah kare, Or is mas'ale me ek baat zarur yaad rakhni chahiye ki jo log zibah karte waqt churi pakdenge to sabhi ko kalima padhna farz hai, yani agar do logo ne mil kar churi se zibah kiya to dono par kalima padhna farz hai, agar ek ne bhi ye soch kar naa padha ki doosra padh lega to janwar HARAM ho jayega, ya kisi ne socha ki ek hi ka padhna zaruri hai ya kafi hai, or ek ne nahi padha, yani agar ek ne padh bhi liya to bhi janwar haram ho jayega. Or bahut log is mas'ale se ghafil hai, imam ke sath zibah me shamil to ho jaate hai or samjhte hai ki imam hi dua or kalima padhega or wo nahi padhte.
واللہ تعالٰی اعلم

Suwal no. 275
Qurbani Karne Ka Tareeqa Kya Hai Matlab Qurbani Kaise Karne se Muraad Zabah Karne Ke Tariqe se Hai....or Qurbani Ki Dua.

Jawab: 275 بسم اللہ الرحمن الرحیم
DUA, Qurbani ki kisi kitab se padh li jaye, warna tasmia, padh kar bhi zibah kiya to zibah sahi ho jayega. Or agar padhna bhool gaya jab bhi qurbani ho jayegi or jaan kar naa padha to janwar haram, or aurat bhi qurbani kar sakti hai. or do log churi pakre to dono ko kalima padhna wajib hai.
Tez dhaar ki churu se janwar ke gale ki kuchh rage kaat dene se halal ho jayega Mustahab ye hai ki janwar ko letane se pehle churi tez kare or letane ke bad tez karna makruh hai. or har woh fel jisse janwar ko taqleef ho uske sath karna makruh hai. Gale ki chand rageh hain, unke kaatne ka naam ZAHAB hai,
(zal- ke fateh ke sath) Or us jaanwar ko jiski ye rage kaat di jaye ZABIHA aur ZIBAH kehte hai (zal- ke kasre ke sath) Jo rage zibah ke kaati jati hai wo 4 hain, 4 rago me se 3 ka kaata jaana bhi kafi hai. Or ek hi bar me poori gardan alag bhi nahi karni chahiye..

Aur behtar tariqa yahi hai ki, pehle jaanwar ko khana wagera khilaya jaye nehlaya jaye, or chhuri ko tez kar liya jaye (magar uske samne naa kiya jaye) or zameer par aram se litaya jaye, naa ghaseeta jaye, naa mara jaye, naa zameen par zor se patkha jaye. Har jaan jaan hoti hai, ye soche ki agar iski jagah ye hota to logo se kaisi ummid karta ki uspe bhi rehm ho, bas jo allah ki raah me quraban kiya jaa raha hai, uska dard bhi samjhna chahiye, or adab karna chahiye

Zibah ke waqt shor, ya hangama nahi karna chahiye, ki ye gaur karne ka muqam hai, naa ise khail tamasha banana chahiye, or ghar ke bachcho ko (jo zayda chote naa ho, or naa darte ho) to unke samne zibah karna chahiye ki bachche khoon dekhe or unka dil mazboot hoga dar jata rahega, (jabki ise dekhne par qadir ho)

Hamare buzurgo ka yahi tariqa tha ki, chote bachcho se kasai ke dukan se gosht managte the puchhne par kehte the ki gosht khoon chhuri, dekhega to musalman ka bachcha darpok nahi banega balki dil se dar jaata rahega, Or hamari bhi yahi rey hai,

Oonth ke zibah me khas khyal rakhna chahiye ki log use bakre ki tarah leta kar zibah karte hai, ye makruh hai unth katne ka sahi tariqa or sunnat tariqa jo hai use nahar kehte hai yani unth ko khada karke uske gale me churi ghopi jaati hai, jise neher kehte hai, use bakre ki tarah zibah karna makruh hai, or awam

me jo ye mash'hoor hai ki unth 3 jagah se kata jaata hai ye ghalat hai. magar qurbani har surat me ho jayegi..
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 276
kya qurbani ka khoon kisi kapde me laga kar ghar me rakhne se barkat hoti hain, hazrat.

Jawab: 276 بسم اللہ الرحمن الرحیم
Nahi, Aisa shayad kuchh nahi, Balki jis kapde me ye khoon lag jaye wo napak ho jayega, or use pehen kar namaz bhi nahi hogi, (jabki ek dirham ke barabar ya zyada lage)
واللہ تعالٰی اعلم

Suwal no. 277
kya qurbani ka gost kisi kafir ko de sakte hain

Jawab: 277 بسم اللہ الرحمن الرحیم
Nahi de sakte, qurbani ka gosht sunni musalman ko hi taqseem karna chahiye, Or wahabi ke hath ka zibah aye to use kisi wahabi ya kafir ko hi de diya jaye ki Sunni ko uska khana haram hai, or khabees ko khabees hi khaye to thik,
واللہ تعالٰی اعلم

Suwal no. 278
Qurbani ke gosht main jo kaleji dil gurda til aur bhi bahut kuchh hota hai us me se ham kya kya kha sakte hain

Jawab: 278 بسم اللہ الرحمن الرحیم
Halal janwar me jo cheeze khana haram hai wo 7 hain, ulama ne uska byan kar diya hai,
Maslan, 1. behta hua khoon, 2. ala e tanasul(penis) 3. kapoorey 4. sharmgah- 5.gadud 6. masane 7.pitta,

Inke siwa sar, paye, dil, kaleji, batt, wagera khana jaiz hai, or ojhri khana makruh tehrimi haram ke kareeb hai gunah hai,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 279
kya hum qurbani ke gosht pe fatiha murdo ki dila sakte hain ya nahi

Jawab: 279 بسم اللہ الرحمن الرحیم
Jaiz Hai,
واللہ أعلمُ بالصواب

Suwal no. 280
kiya 2 peer se murid ho sakte hai

Jawab: 280 بسم اللہ الرحمن الرحیم
Agar ek shaks aise peer se mureed hai jisme peer banne
Ki charo sharait paai jaati hai, Maslan,
1. Aqeede ka sunni ho,
2. Ilm e fiqh itna janta ho ki zarurat ke masail kitab se nikal sake,
3. Koi gunah ailaniya naa karta ho
4. Silsila Huzoor (علیہ السلام) tak pahuchta ho

Agar ye sharait hai to bila wajah sharai doosre peer se bayet jaiz nahi
Jaisa ki **AlaHazrat Imam Ahle Sunnat** Fatawa Razawiyya Jild: 26 Safah: 558 par likhte hai
Jab afazal silsila aaliya, qadriya.. me sheikh jaame sharait Ke hath par fakhr e bayt naseeb ho chuka hai to use doosri Taraf asann tawajju wa pareshan nazar hi naa chahiye Baz auliya kiram ne farmaya Jo mureed do peero ke darmiyan ho wo kamyab nahi hota.

Or farmate hai isi Jild: 26 Safah: 579 par
Jo shaks kisi sheikh jame sharait ke hath par bayt Ho chuka ho to doosre ke hath par bayt naa chahiye Doosre jamae sharait se talab e faiz me harz nahi,

Khulasa e kalam ye hai ki
Ek peer se mureed hone ke bad dosre se bayt nahi Kar sakta, Ha TALIB ho sakta hai, magar apni iradat sheikh e awwal Se hi rakhe. Or jo faiz doosre se hasil ho to use bhi apne Hi peer ki ata jane.
وھُو تعالیٰ أعلمُ بالصـواب

Suwal no. 281
Assalamualaikum
Hazrat koi shakhs sahibe nisaab he magar Jo paise he wo haram kamai ka he to kya us paise se bhi us shaks par qurbaani wajib he Hazrat baraye meharbani roushni daalein

Jawab: 281 بسم الله الرحمن الرحيم
و عليكم السلام
Sail ko chahiye ki kuchh tafseel bhi arz kare ki, karobar kya hai, kyunki baz dafa kam halal hota hai aur log use haram samjhte hai, maslan; sood par paise lekar kam kiya to ab sood par paisa lena to haram hai magar jo kam shuru kiya agar wo jaiz kaam hai to wo kamai HALAL hogi, isi tarah, log samjhte hai ki 1RS. Ka 1000 me bechna haram hai, jabki ye bhi HALAL kamai hai, islye sail agar suwal ki wazahat kare, ki paise kis tarah ki kamai se haram hai aur ye bhi bataye ki, us haram ke alawa koi aur zariye e muash(kamai) hai, paise sirf khalis haram hai ya HALAL aur HARAM mix hai, aur agar mix hai jaise bap ka kam haram hai aur bete ka halal to dono ke paise ghar me ate hai or mix ho jate hai, to aisi surat me ye bhi batana hoga ki, mix me zyda haram hai ya zyada halal hai,
واللہ تعالیٰ أعلمُ بالصـواب

Suwal no. 282
Muqallid aur taqleed, matlab thoda samjhaye.

Jawab: 282 بسم الله الرحمن الرحيم
Kisi ki perwi karne ko taqleed kehte hain, Jo pervi kare use muqallid kehte hai, Shara me, Kisi (imam ki) qaul ko bina dalil maan lena taqleed hai, Jaise charo imamo ki taqleed
Is Suwal ki mazeed tafseel Suwal no. 264 me guzri hai,
واللہ تعالٰی اعلم

Suwal no. 283
kiya murge ki qurbani de sakte hein, (agar nahi to kyun) Murga khana jayeiz he aur halal bhi to qurbani kiyun nahi kar sakte jabki halaal karna bhi to qurbani he usme bhi to khoon behta he inme fark kiya he wo bhi batayein.

Jawab: 283 بسم الله الرحمن الرحيم
Qurbani naam hai, khaas dino me khaas janwar ka zibah karna Or murgha un khaas janwar me nahi, jinpe qurbani hoti hai, Lihaza murge ki qurbani se wajib ada naa hoga.

Bahar E Shariat Jild: 3 Safah: 339 par hai
Qurbani ke janwar 3 qism ke hai, Oonth, gaye, bakri, Inki sabhi qism in janwar me shumar hai, nar mada

Or bhens gaye me shumar hai, Bher, dumba bakri-bakra me shumar,

Jin CHAAR pero ke janwar par qurbani wajib hai murga unme shamil nahi hai, or shariat ne jis par qurbani ka hukm diya hai uspe kare, baki fizol ke Suwal karke mera or apne waqt ko zaya naa kare, Mere pas masrufiyat bahut hai, or Suwal kafi hote hai, apko chahiye ki apni ibadat se mutaliiq Suwal karke fayeda hasil kare, or gair zaruri Suwal naa kiya kare..
Jin janwar ki qurabni allah o rasool ne ki or hukm diya to uski qurbani ki jayegi, or jiski qurbani naa ki naa sharan me wo qurbani ke janwar me shumar to uski qurbani nahi hogi, Quran me allah fermata hai,
Nabi jo de lo jisse mana kare, ruke raho,

Musalman ke liye itna kafi hai, warna halal to machhli bhi hai, or jaiz kaam to bahut se hai, jaise mehman ko chatni se khana khilana bhi jaiz hai to kya koi aisa karta hai kya ki mehman ko chatni se khilaye> Kehna ye hai ki har jaiz kaam kara nahi jaata to murga agrche jaiz or halal hai magr uspe qurbani nahi hogi,
واللہ تعالٰی اعلم

Suwal no. 284
mina me jab sheitan ko kankri mari jati he to us kankri ka badle kiya hume roze mehshar milega ya nahi

Jawab: 284 بسم الله الرحمن الرحيم
Har Ibadat ka swab diya jayega. Or jab kisi ko haj ka sawab mil jayega to haj me sabhi arkan ka Swab mil jayega, or usme kankari marna bhi shamil hai, yaha tak ki haj ka Safar bhi.
واللہ تعالٰی اعلم

Suwal no. 285
Kya zaid apni qaza namaaz bakar ke saamne padh sakta hai Yaa puchhne par ittela(bata) sakta hai, in do surato me:
1. Bakar ko maalum hai ki zaid ki bahut namaze qaza hain.
2. Bakar ko zaid ki qaza namazo ka ilm nahi. ?

Jawab: 285 بسم الله الرحمن الرحيم
Namazo ko qaza karna bhi gunah hai or apne gunah ka izhar bhi gunah
Magar kisi surat me jhuth bolne ki ijazat nahi, Qaza namaz ada karne ka hukm tanhani me hai, behtar he ghar me ada kare, or agar masjid me ada kare to bhi ek side me ada kare, logo ke samne qaza padhne se qaza ada ho jayegi magar gunah ka izhar gunah hai, baqr ko maloom hai ki zaid ki namaze qaza hai or baqr puchhta hai ki kya padh rahe ho, zaid keh den namaz padh raha hu, ye kehne ki zarurt nahi ada ya qaza. Magar zaid jhuth naa bole, or agar baqr puchhe ki kon si namaz padh rahe ho to Jawab naa de, ki har Suwal ka jawab dena zaruri nahi hota or baqr ko maloom hone ke baad bhi zaid se aisa Suwal jaiz nahi,
Baqr ko agar nahi maloom to bhi puchhne par keh de ki namaz padh raha hu, Ulama farmate hai ki- witr agar qaza padhe to teesri me qunoot ke liye haath naa uthaye kyuni usse izhar ho jayega ki ye witr qaza padh raha hai, Or zaid baqr ke samne qaza naa padhe ki puchhne ki nobat aye, chupchap qaza ada kare,
واللہ أعلمُ بالصواب

Suwal no. 286
Jamat ho rahi hai jisme sirf imam aur muazzin hai. Muqtadi jo baad me aaya kya use imam ko aage ki jaanib karna hoga? Aur Agar usne aisa naa kiya to kya muqtadi ki namaz ho jayegi Fir chahe mas'alaa muqtadi ko maalum ho yaa nahi?

Jawab: 286 بسم الله الرحمن الرحيم
Jab imam ke sath ek namazi ho or doosra aye to ye zaruri nahi ki imam hi age bade, Balki wo Peechhe wala muqtadi bhi Peechhe hat sakta hai, ye khud hate ya aane wala ise Peechhe kar de, sab surate jaiz hai, or behtar ye hai ki agar ek muqtadi ho to muqtadi ka Peechhe hatna afzal hai or agar zyada muqtadi

aa jaye to imam ka aage bad jana afzal hai, magar surate sabhi jaiz hai, or puchi gai surat me agar do muqtadi ho or naa imam age bade naa muqtadi Peechhe hate to aisa karna yani imam ke barabar me do muqtadi ka namaz ada karna **makruh tanzihi** hai, yani namaz ho jayegi, or do se zyada ho to **makruh tehrimi.**

Durr E Mukhtar Kitab Us Salat- Babul Imamat: Jild:2 Safah: 370 par hai,
Ek shakhs imam ke barabar me khada tha fir ek aur aya to imam aage bad jaye aur wo aane wala us muqtadi ke barabar khada ho jaye ya, wo muqtadi peechhe hat aaye, khud ya aane wala use Peechhe kar de, sab surate jaiz hai, jo ho sakte ho kare, magar muqtadi jabki ek ho to muqtadi ko Peechhe hatna afzal hai aur do se zyada ho to imam ka age badna (afzal hai)

Bahar E Shariat Bab Ul Jamat Jild:1 Safah: 585 par hai
Akela mard imam ke barabar me dahini(right) janib khada ho, baye(left) ya Peechhe khada hona or Peechhe khade hona makruh hai. Do muqtadi Peechhe khade ho barabar khada hona makruh e tanzihi hai, do se zyada ka imam ke barabar khada hona makruh tehrimi hai,
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ ماٰب

Suwal no. 287
Kya jo waqt fizul me jaaya kiya jaaye use bhi israaf kaha jayega ? Aur iska jaza aakhirat me kya hai ?

Jawab: 287 بسم الله الرحمن الرحيم
G, Han Fizol Waqt ka barbad karna israaf hai, najaiz hai Qiyamat me iska hisab hoga, jisne waqt ko kharch kara achhe kaam me ibadat me to sawab payega or bure kaam or gunah me to azab payega,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 288
Talaaq ka mas,ala btaiyye Maslan koi shoher apni biwi ke zyada bolne se pareshaan he, aisi Surat me wo kya kare usko talaaq dena chah raha he . is masle ko rafta Karen

Jawab: 288 بسم الله الرحمن الرحيم
Aisi surat me talaq naa de, balki sabr rakhe is sabr par pahar se zyada swab payega kyunki allah ke yahan kami nahi, or koshish kare use pyar mohabbat se samjhaya jaye, or ho sakta hai ki shohar bhi gusse se kaam leta ho aise me samne wala chirchira ho jata hai, shohar ko chahiye ki bivi agar zuban chalaye ya ghussa kare to khud ye apne gusse par qabu rakhe, or jab bivi sahiba ka ghussa shant ho jaye to aram se samjhaye, or kaam mushkil nahi or itni si wajah se talaq naa de, warna ghar ke bado se uski shikayat kare, or zuban chalane par usse narazgi ka izhar kare, maslan sath naa khaye, kam bole uski taraf tawajju naa de alag soye, is tarah bivi ko khud ehsas ho jayega ki shohar usse naraz hai, fir wo narazgi ki wajah puchhe to usse kam bolne ka wada le, fir usse wapas pehle jaise bartav kare, taki aurat ko apni ghalati ka ahsas ho, magar use ghalati ka ehsas karane me laga rahe, talaq naa de, or zaruratan halka fulka maar bhi sakta hai, maslan aurat gali wagera ka istimal kare to … or ye khud bhi apni ghalati par nazar rakhe kabhi kabhi shohar khud moka deta hai aurat ko begairat banne par.. agar dono taraf barabar ghussa or ladai rahegi to ghar naa sudhrega, isilye aql ka taqaza hai ki shohar hikmat se kaam le.
واللہ أعلمُ بالصواب

Suwal no. 289
Kya Hamare islam me esa likha h ki koi shoher apni biwi ko 3 bar talaak talaak bolta h to talaak ho jata he. Esa kyu he.? Or fir talaq ho jane ke baad us shoher ko apni biwi se dubara shaadi karni he to uske liye pehle biwi ko kisi or mard se nikah karna padhta h. Fir dusra shohar biwi ko talaak dega tab uska nikah pehle wale shohar se hoga esa kyu he ? Mehrbani karke jawab ata farmaye.

Jawab: 289 بسم الله الرحمن الرحيم

G, Han islam me aisa hi likha hai jo apne suwal me byan kiya or ye allah wa rasool ki shariat ka hukm hai, ki 3 talaq dene se talaq ho jayegi, aur agar fir se usi aurat se nikah karna chahiye to, us aurat ko iddat ke baad doosre shaks se nikah karna hoga, fir wo shaks wati karega aur khud talaq dena chahe to de sakta hai, fir iddat ke baad aurat pehle wale ke nikah me ayegi, or doosre shohar ne nikah ke foran bad talaq diya yani hambistari naa ki to ye bivi pehle shohar ke liye HALAL NAHI,
Or shariat ke har ahkam me kuchh naa kuchh hikmat hoti hai, or ye zaruri nahi ki har kaam hamari samajh me aana chahiye, musalman ke liye itna manna kafi hai ki jab allah wa rasool ka hukm aa jaye to apni gardane jhuka liya karo,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 290
Kiya gusse me talaq ho jaati hai

Jawab: 290 بسم اللہ الرحمن الرحیم
Gusse me talaq dene se talaq ho jayegi 1 dega ek, or 3 dega to 3 talaq hogi,
واللہ تعالٰی اعلم

Suwal no. 291
(Suwal no. 286 ke jawab me..)
Ab agar imam k barabar me do se zyada muqtadi khade ho gaye, to is surat me kya namaz dohrana wajib hai jab imam aage naa badha, jaise ki makruh tehrimi me baaz surato me hukm hai?

Jawab: 291 بسم اللہ الرحمن الرحیم
G, Han is surat me sabko namaz dohrana wajib hogi, jaisa ki **AlaHazrat Imam Ahle Sunnat Ashhah Imam Ahmad Raza Khan Muhammadi Sunni Hanafi Qadri Barelvi** Fatawa Razawiyya Jild: 6 Safa:611 par likhte hain "magar ab teesra muqtadi aa kar na mile, warna sabki namaz makrooh tehrimi aur sabka pherna wajib hai,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 292
Kya deobandi ka zibah kiya hua halal he, Kya use kha sakte hain?

Jawab: 292 بسم اللہ الرحمن الرحیم
Is Suwal ke Jawab me **AlaHazrat Imam Ahle Sunnat Imam Ahmad Raza Barelvi** farmate hai
Deobandi ka zabiha murdaar hai,
Fatawa Razawiyya Jild: 20 Safah: 249
Age Safah: 250 par lekhte hai,
Wahabi rafazi qadyani wagera, jin jin ki gumrahi kufr tak hai unka zabiha murdaar hai, Wahabi rafazi ka zabiha murdaar hai inke wahan ka gosht khana HARAM hai
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 293
Apne Suwal no. 278 me likha,
"Inke siwa sar, paye, dil, kaleji, batt, wagera khana jaiz hai, or ojhri khana makruh tehrimi haram ke kareeb hai gunah hai, "
Jabki batt or ojhri to ek hi cheez hai fir ojhri gunah or batt jaiz kaise ?

Jawab: 293 بسم اللہ الرحمن الرحیم
Bilashubah ojhari makruk tehrimi hai,

Fatawa Faizur Rasool Jild: 2 Safah: 432 Par Hai
Halal janwar ki ojhri khana makruh tehrimi kareeb haram key hai,

Is kitab ke Safah: 433 par hai
Ojhri khana makruh tehrimi hai aur makruh tehrimi ka gunah haram ke missal hai

Ojhri or batt alag alag cheezo ke naam hai, batt khana jaiz hai, inme farq hai, Janwaron ke medeh ko ojhri kaha jata hai jisme ghalazat jama hoti hai or ojhri ke upar mota safed gosht hota hai jo ghalazat se door hota hai use batt kaha jata hai, ye safed gosht khana halla hai or ojhri maktuh tehrimi
وھُو تعالیٰ أعلمُ بالصـواب

Suwal no. 294
Kya KFC ya Mac'd jese restorant me non veg khana sahi hai? Jabki jab hum puchhte he ke kya ye halal he or wo use halal hi btaye. Gair muslimo ke liye halal ka mtlb zibah kiya hua bhi hota he or hamare liye jis par allah ka nam lekar zibah kiya jaye wo hi halal hai. To esi surat me kya karna chahiye. Aajkal ese restorant me khana bohat aam ho raha hai or kai bar dusra option bhi nai hota he to kya unke halal batane par us gosht ko khaya ja sakta h? Baraye meharbani thodi tafseer kar dein.

Jawab: 294 بسم الله الرحمن الرحيم
Gosht ke masale me kafir ki khabar ka etbar nahi kiya jayega. Chahe kafir kahe ki musalman ki dukan ka gosht hai or kafir bechta hai to uska khana jaiz nahi. KFC or MC Donald wagera ke restaurant ke gosht khana jiske bare me khabar nahi ki kafir ka zibah hai, musalman ka ya machine(masheen) ka or musalman wo hai jo sunni aqeede rakhta ho, agar wahabi ka zibah hai, to kehne ko naam ka wo bhi musalman hai, magar uska zibah bhi murdaar ki misl hai, uska khana bhi halal nahi, jab tak sunni ke hath ka zibah naa ho. Hadis e pak ka mafhoom hai jisme kaha gaya ek haram hai ek halal or (iske beech me) shubah hai bas tum shubah se bhi bacho, Yani shak shubah ke khane se bhi bachna chahiye.

Musalman par gosht khana naa farz hai, naa wajib umar bhar bhi sabzi khaye jab bhi gunah nahi, fir majburi kaha reh gai, in restaurant se veg bhi khaya jaa sakta hai, is tarah to restaurant me sharab bhi aam baat hai to kya musalman ne paani peena tark kar diya ?
والله أعلمُ بالصـواب

Suwal no. 295
Jis ghar me mayyat hoti us ghar ke log chulha nahi jalaate. Kya yeh sahi hai ?

Jawab: 295 بسم الله الرحمن الرحيم
Sharann isme koi harj nai
Mgar jis ghar me maut hui ho bhala us ghar ke logo ka kya haal hota hai ye sab pe zahir hai aise me kise khana khaane or banane ki fiqr hoti hai, isilye padosi hazraat aise ghar ke mehmaano ke liye khana bana dete hai, ya banwa dete hai, magar iska ye matlab nahi ki us ghar me chulah naa jale, ye khana pados ki aurate mayyat ke ghar ke chuleh par bhi bana sakti hain, magar is tarah karna khilaf e adab lagta hai,
واللہ تعالٰی اعلم

Suwal no. 296
Bugz o keena kise kehte hain?

Jawab: 296 بسم الله الرحمن الرحيم
Dil me kisi ke khilaf dushmani rakhna ke naam bugz o keena hai.
Hujjat- Ul Islam Imam Muhammad Bin Muhammad Al-Ghazali
Ihya Ul Uloom Jild: 3 Safah: 233 par inki tareef yu arz karte hain,

Keena yeh hai ki insan kisi ko apne dil me bojh jaane, usse bila wajeh sharai Dushmani rakhe bugz rakhe- nafrat kare or ye kaifiyat hamesha baqi rahe.
والله أعلمُ بالصـواب

Suwal no. 297
Kisi se bugz rakhne waale ka kya hashr hai?

Suwal 297 بسم الله الرحمن الرحيم
Kisi sunni musalman se bugz rakhna haram or jahannam me le jaane wala kaam hai Or badmazhab se bugz rakhna jaiz, balki baz ne kaha wajib
واللہ تعالٰی اعلم

Suwal no. 298
Har wahabi ka kehne ka ek hi matlab he ki khana rakh kar fatiha nahi dilana chahiye, Hazrat aise main hum unhe kya jawab den.

Jawab: 298 بسم الله الرحمن الرحيم
Aap unse kaho ki, wo khaana aage naa rakhe bina khana rakhe fatiha de diya kare, fatiha dono surat me ho jayegi, ye naam hai isaal e sawab ka jo khaana aage rakha jaata hai wo nahi jaata balki jo quran padha jayega uska sawab baksha jaata hai, khaana aage rakho ya naa rakho magar khaane ko aage rakh kar quran padhna BUKHARI ki hadis se sabit hai, khud Huzoor (عليه السلام) ka amal hai,

Ek baat- : saare wahabio or deobandio ko EK CHALLENGE hai ki agar khaana age rakha kar quran padhna mana hai to wo, dastarkhwan par samne khaana rakh kar, بسم الله padhte hai ya nahi, or ye بسم الله quran hai ya nahi
Agar wo kahe ki nahi padhte to wo khud hadis ke khilaf amal karte hai, ki shaitan unke khane me shamil ho jaata hai, agar wo kahe ki ye بسم الله quran nahi to kafir hai,
Bas to yahi kafi hai ki khaane ko samne rakh kar quran se kuchh bhi padhna SUNNAT E RASOOL se sabit hua, warna koi hadis le aao ki Huzoor (عليه السلام) ne khaane ko samne rakh kar quran padhne se mana kiya ho, or beshak qiyamat tak naa laa sakenge,
Or ek baat wahabi se hamara ikhtilaf fatiha par nahi hai wo sunni musalman ko aisi hi mustahabbat me uljhata hai, agar apse wahabi koi Suwal puchhe to bekar behes me padhne ki zarurat nahi, usse kaho ki kisi sunni imam ke pas jaye, or jawab le le or aap unke Suwal ke jawab ke likye, kitab “jaa al-haq” **Mufti Ahmad Yaar Khan Naeemi** Ki Zarur Padhe, Fayeda Hoga,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 299
Hazrat Mohammad sallallahu alaihi wasallam kitnne bhai the ?

Jawab: 299 بسم الله الرحمن الرحيم
Aap عليه السلام ke koi bhai nahi the,
واللہ تعالٰی اعلم

Suwal no. 300
kya aurat ka sir khula ho to wazu ho jayega

Jawab: 300 بسم الله الرحمن الرحيم
Wuzu ho jayega,
واللہ تعالٰی اعلم

Suwal no. 301
koi sunni bhai agar anjane jagah pe jata he or waha jume ki namaz ke liye galti se deobandi masjid me chala jata he. iska ehsaas jab use hota tab tak bahut der ho chuki hoti he aur imam niyat kar chuka hota he..aise halat me wo kya kare.?

Jawab: 301 بسم اللہ الرحمن الرحیم
Naa, namaz ki niyat kare, naa imam ki pervi, jabki nikalna mumkin naa ho, warna bahar aaye or bahar aa kar, sunni masjid me juma talash kare, warna apni zohar padhe,
Mere sath aisa apne shehr aur shehr ke bahar kai bar tajurba hua ki me pehli saf me hota or jab jamat khadi hoti to maloom hota ki deobandi ki jamat hai to me pehli hi saf me apni namaz padh liya karta hu, imam ki pervi nahi karta fir chahe imam ruku me ho or me sajde me ya imam qada me ho or farz poore kar chuka hota hu, or kai baar jamat ki niyat bandhne ke baad bhi me bahar aa gaya, magar aksar jab nikalna mumkin nahi hota to me apni niyat bandhkar apni tanha padhta hun,
واللہ تعالٰی اعلم

Suwal no. 302
Beemari ka kya bayan hai hadees or quran se. Agar koi beemar hai to ye gunaahon ki wajah se ya allah ki aazmayish ya phir kya hai, poore mamle pe zara roshni dalen or kya wazaif beemari me padhe jaane chahiye jo quran hadees se sabit hon

Jawab: 302 بسم اللہ الرحمن الرحیم
Beemari or pareshani ki FAZEELAT par Ahadees e Kareema:

Musalman ko jo bhi takleef, dukh, pareshani, gham, pahuchta hai yahan tak ki agar usko kaanta bhi chubhe to allah iske sabab uske gunah mita deta hai,
(Bukhari shareef)

Qiyamat ke din jab musibat-zada logon ko sawab diya jayega, to afiyat ke sath rehne wale tamanna karenge, ki kash duniya me in ki bhi khaale qainchiyon se kaati jaati (yani takleef di jaati)
(Tirmizi shareef)

Bukhar ko bura naa kaho ki wo aadmi ki khatao ko is tarah door karta hai jaise bhatti lohe ke mel ko
(Muslim shareef)

Jo ek raat beemar raha, sabr kiya, aur allah ki riza par raazi raha to bhi gunaho se aisa nikal gaya jaise uski maa ne use aaj hi paida kiya,
(Tirmizi Shareef)

Ek buzurg ka qaul hai:
Jo 40 raat me ek martaba bhi aafat ya fikr ya pareshani me mubtala naa hua us ke liye allah ke yaha koi bhalai nahi,

Wazaif: (choose as possible)
111 baar یا سلام (YA Salamu) padh kar beemar par dam kare ان شاء اللہ shifyat hoga,
70 baar یا حسیب (YA Haseebu) roz padhe ان شاء اللہ aafat se mehfooz rahe
07 baar یا ممیت (YA Mumitu) roz padh kar pane upar dam karle ان شاء اللہ jaadu ke asr se bacha rahe
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 303
shaadi ke baad aurto ko apne shohar ko naam ke sath apna naam jodna kaisa hai

Jawab: 303 بسم اللہ الرحمن الرحیم
Naam jorne me harj nahi magar, Naam nahi jora jaata balki surname jora jaata hai or musalmano me aksar surname unki cast(zaat) hoti hai lihaza. (zaat) Nahi jorna chahiye, ye kafiro ka tariqa hai ki aurat apni zaat badal kar, shohar ki zaat laga leti hai, Or ab ye musalmano me raaij ho chuka ki, koi aurat, **ansari** ho or shohar **khan** to aurat bhi shadi bad **khan** ban jaati hai, **ye ghalat aur gunah hai**, aisa karne

wale par hadis me **lanat aai hai** ki **jo apna nasab badle ya apne baap ke siwa doosre ko baap banaye**, Shadi baad aurato ko shohar ka surname lagane ki koi zarurat nahi, aur sirf name lagaye to gunah nahi
واللہ تعالٰی اعلم

Suwal no. 304
Zaid ko kisi ne teeje yaa chalisme ki daawat di. Aisi dawaat me jaana kaisa ?

Jawab: 304 بسم الله الرحمن الرحيم
Zaid sharai faqeer hai to chala jaye,
واللہ تعالٰی اعلم

Suwal no. 305
shadi ki pehli raat ke kya Masail hai

Jawab: 305 بسم الله الرحمن الرحيم
Sabse pehle jab nai dulhan ghar aye to uske per dho kar us paani ko ghar ke charo kono me dalna chahiye AlaHazrat Imam E Ahle Sunnat farmate hai ye **mustahab** hai or isse ghar me **barkat** hoti hai, Shadi ki raat namaz e shukrana padh sakte hai, aur iski tarkib aam namazon ki si Hoti hai mard aage hoga aur bivi peechhe is namaz ka fayeda insha allah ye hoga ki Aurat mard ki farma bardar rahegi, Baaqi ke muamla is kitab ke Jawab No. 246 par padhe warna kitab “kareen e zindagi” se mulahiza kare,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 306
Kya Juma Mubarak kehna shahi hai..

Jawab 306 بسم الله الرحمن الرحيم
Sahi hai,
واللہ تعالٰی اعلم

Suwal no. 307
agar hum barkat ke liye chandi ki ek anguthi pehne or usme pehli line me
"Mohammad"
doosri me
"rasool"
teesri me
"Allah"
likha ho. jese hamre nabi ki anguthi thi to kia pehen sakate he Hazrat kuchh gunah to nahi.

Jawab: 307 بسم الله الرحمن الرحيم
Pehen sakte hai kuchh harj nahi, magar iske adab ka khyal rakhna hoga, maslann, toilet wagera me jaate waqt utaar len,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 308
Hazrat kin kin wajah se miya bivi ka rista tut jata hai.

Jawab: 308 بسم الله الرحمن الرحيم
Jab mard rishta torne ka man bana le , or talaq de de to rishta tut jata hai,
واللہ تعالٰی اعلم

Suwal no. 309
kya ham Hazrat imam husain radiallahuta'ala anhu ko "alaihissalam" kah sakte hain

Jawab: 309 بسم الله الرحمن الرحيم
Lafz علیہ السلام nabi, rasool aur firishte ke liye khaas hai, inke gair ko naa kaha jaye naa likha jaye, imam hussain ko “radi allah anhu” keh sakte hai, علیہ السلام nahi kehna chahiye
واللہ تعالٰی اعلم

Suwal no. 310
Zaid ne rab se waada kiya kisi gunaah ko naa karne kaa. Kuchh arse baad wohi gunaah sarjad hogaya. Ab kya zaid par waada khilafi ka gunaah bhi lagega?

Jawab: 310 بسم الله الرحمن الرحيم
Filhal to zaid gunah karne ki wajah se gunahgar to hai hi, chahiye ki tauba kare or ainda us fel se baz rahe, or jab bhi wo fel sarzad ho to allah se mafi manta rahe aur, allah se gunah se bachne ki tofiq bhi mange, aur allah bakhshne wala mehrban hai, kabhi apne gunah se uski rehmat se mayus naa ho, aur allah tauba karne walo ko pasand karta hai, aur zaid ko chahiye ki bad namaz e fajr, sureh ikhlas 11 bar padh liya kare,
واللہ تعالٰی اعلم

Suwal no. 311
Kya Jandar ki photo lagana sahi hai. profile ya home (ghar) me.?

Jawab: 311 بسم الله الرحمن الرحيم
Profile yaani digital screer par laga sakte hain, print out nikal kar kahi bhi nahi laga sakte naa ghar me naa dukan me
واللہ أعلمُ بالصواب

Suwal no. 312
koi agar kiraye ke ghar me rehta ho us ghar me kisi bhagwan ki tasveer ho(pathar)ki jisko nikal nahi sakte. kiya us ghar me rehna thik he or us ghar me namaz ho jayegi.

Jawab: 312 بسم الله الرحمن الرحيم
Agar kahi or kiraye ka ghar mil sake to behtar, warna rehne me usme bhi koi harj nahi reh sakta hai or tasweer par parda laga de, warna koi saman jaise almari, freez wagera us jagah rakhe taki tasweer dhak jaye, agar tasweer namazi ke age hogi to namaz makruh tehrimi hogi, tasweer dhakne ki jo mumkin surat ho kare, magar deewar se tasweer ko khurach kar shakal nahi bigar sakta, iski ijazat nahi hogi, sirf use pardey se dak sakta hai,
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 313
kisi ne wazu kiya us ke baad use laga daant men kuchh fansa reh is halt main agardhage se daat saaf kar ke kulla kar le to kya wazu tut jayega ya nahi ?

Jawab: 313 بسم الله الرحمن الرحيم
Wuzu nahi tutega balki kulli kar lena behtar hai, or naa bhi ki to harj wuzu me nahi namaz me ayega, or kulli karna wuzu me farz nahi, kuchh phasa raha or wo jagah naa dhul paai to bhi wuzu ho jayega or ghusl me ye mamla hua ki ghusl kara or daant me kuchh reh gaya to bhi ghusl dohrane ke zarurat nahi, kulli kar lena kaafi hai
واللہ أعلمُ بالصواب

Suwal no. 314
agar kuran shareef gir jaye hath se chhut kar us surat main hame kya karna chahiye kuran sheef ko chum kar dua kar lena theek he ya kuchh aur ?

Jawab: 314 بسم الله الرحمن الرحيم
Lafz 'Qur'an' roman English me is tarah likha jaata hai, jaise hamne jawab me likha hai or ye baat sail se pehle bhi arz ki gai thi, magar mehsus hota hai ki pichle suwalo ko padh kar sail ne apni ghalati nahi sudhari, allah se dua hai ki AMAL ja jazba bhi ata farmaye.

Quran agar dhoke se hath se gir gaya, to kaffara kuchh nahi magar quran e azeem ko uthate waqt dhiyan hazir rakha jaye, aisa naa ho ki dhiyan kahi or kaam koi or, fir anjam kuchh or, natija fir yahi hota hai, toba lazim to nahi magar lamha lamha toba kar lene me bhi harj nahi, or mash'hoor yahi hai ki aisa hadsa hote hai log fornn tuba karte hai, or sail ne bhi kar hi li hogi,
وهُو تعالىٰ أعلمُ بالـصـواب

Suwal no. 315
Huzoor suwal no. 312 me tasweer ko deewar se khurachne ki ijazat kyun nahi he. jabki hadis me tasweer mitane ka hukm aaya he

Jawab: 315 بسم الله الرحمن الرحيم
Ghar kiraye ka hai sail ghar ka malik nahi hai, isilye malik ki ijazat ke baghair ghar ko bad-numa karne ki ijazat nahi, isilye tasweer par parde ko Dhaka jaye warna bada saman samne rakh diya jaye
والله تعالٰی اعلم

Suwal no. 316
Hazrat agar hum namaz pad rahe hain aur namaz ke darmiyan humara wazu tut jaye phir kya hume namaz poori kar lena chahiye ya niyat tot kar wazu kar lena chahiye

Jawab: 316 بسم الله الرحمن الرحيم
Wuzu tut jane ki surat me niyat tor de or fir se wuzu kare or namaz padhe, wuzu tut jaane par wo namaz poori karne ki ijazat nahi
والله تعالٰی اعلم

Suwal no. 317
Janab sawal hai agar koi pehli saf me ho aur namaz ke douran wuzu tut jaye aur Peechhe 10 aur saf ho to kya kiya jaye.

Jawab: 317 بسم الله الرحمن الرحيم
Agar pehli saf me wuzu tut jaye to bhi wahi hukm hai ki namaz tor ke fir wuzu kare, or namaz poori naa kare, nikalne ki surat is tarah hai ki, naak par apna hath rakh kar, bahar aa jaye, jabki side me nikalne ki jagah ho, aisa nahi ki namazio ko dhakka de kar aye, agar nikalna mumkin nahi to apni jagah beth jaye, or ek baat
Jab namaz jamat se hoti hai to namazion ke aage se guzarne me gunah nahi hota, wo jo hadis me aya ki namazi ke agar se naa guzro wo tanha namaz padhne wale ka hukm hai wo bhi jiske samne koi suthra naa ho,
وهُو تعالىٰ أعلمُ بالـصـواب

Suwal no. 318
Agar main Zakat deta hu to mujhe teeja ya chalisve ki dawat khani chaiye ya nahi

Jawab: 318 بسم الله الرحمن الرحيم
Wo dawat ek isaal e sawab ke liye hoti hai, or ghareebon aur masakeen ka haq pehle hai, pehle unhe puchha jaye or gunjaish ho, to kya kiya jayega, ? zahir hai ki koi shaksh khana phekega to nahi, to wo apne janne walo ko bhi bula lega. Ye samjho

100 faqeer ka khana hai, 50 faqeer hi mil paye or wo khaa gaye 50 musalmano ko khilane ka swab mayyat ko gaya, ab 50 ka khana bach gya ab uska kia kiya jaye zahir hai koi gair-fakir bhi khaye to 50 or musalman ko khilane ka swab mayyit ko jayega,
Or khana sahib e nisab ko bhi sharann to jaiz hai, magar ghareebo ki haq talafi naa ho.
واللہ تعالٰی اعلم

Suwal no. 319
Wazu kin kin chizo se tutata hai ?

Jawab: 319 بسم اللہ الرحمن الرحیم
Jin chizo se ghusl farz hota hai unse wuzu bhi tut jata hai, iske alawa, Pakhana, peshab, mani, mazi, wadi, mard ya aurat ke aage ya Peechhe se jo hawa nikalti hai, khoon peep ya zakhm ka paani, dukhti aankh ka pani behne se, namaz me zor se hansne se, so jane se, mu bhar ke ulti aane se, wagera wagera,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 320
Hazrat Mohammad sallallahu alaihi wassallam ke chacha kitne the.

Jawab: 320 بسم اللہ الرحمن الرحیم
Huzoor (علیہ السلام) ke chacha ke bare me tareekh likhne walo ka ikhtilaf hai baz ne kaha 9, kuchh ne 10 aur kuchh ka qaul 11 hai,
واللہ تعالٰی اعلم

Suwal no. 321
Moharram me taajiya banana aur ghumana kaisa ?

Jawab: 321 بسم اللہ الرحمن الرحیم
MUHARRAM ME HONE WANE NAJAIZ OR HARAM KAAM Jaise…
1. Shariat me taziye ki kuchh asl nahi aur jo kuchh bid'at iske sath kiye jaate hai sab najaiz hai,
2. Hindustan me jis tarah taziadari raaij hai naajaiz haram wa bid'at hai,
3. tazia banana, dekhne ke liye ghar se nikalne, tazie ke tazeem karna wagera
4.Tazia-dari karne wala fasiq hai, jo ise zaruri qarar de, gumrah bhi hai,
5. tazie par mannat mangna mehndi chadana, chadawa chadana wagera
6.sarkaar imam hussain ki shahadat par, dhol tashe khurafat yazidiyo hi ki yaad gar hai,
7. tazie par dhol, tashe, matam, khail kood wagera,
8. tazie me chanda dena ya kisi bhi tariqe se unki madad karna,
9. bachcho ko faqeer banana or ghar ghar bheek mangwana (ye sab najaiz kam hai)

Fatawa Razawiyya Jild: 21 & 24, Safah: 246 & 488-510,
Fatawa Behrul uloom Jild: 05 Safah: 238,
Fatawa Faizur Rasool: 2 Safah: 508
Al malfooz Safah: 93

MUHARRAM ME HONE WALE JAIZ KAAM
1. Imam hussai aur deegar buzurgo ki fatiha karna
2. logo ko sharbat paani khana wagera taqseem karna
3. is maah me roze rakhna aur yateemo ke sath shafqat karna
4. muharram ki 10 tarikh ko achhe se achhe khana banana aur ghusl karna
5. muharrma ki 10 tarikh ko tawa chadana jhadu lagana safai karna wagera,
(is maah me ye sab kaam jaiz hai, Fatawa Razawiyya Jild: 24, Safah: 488)
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 322
agar kisi jama'at ke wakht siwaye imam ke kisi ko bhi takbeer kahna nahi aata to kya karna chahiye.

Jawab: 322 بسم اللہ الرحمن الرحیم
Imam hi takbeer kahe or fir aage apne musalle par chala jaye,
واللہ تعالٰی اعلم

Suwal no. 323
kya jo haj kar ke aate hain un ke haath chum ne chahiye.

Jawab: 323 بسم اللہ الرحمن الرحیم
Hath chumne me harj nahi, magar gair mehram ko iski ijazat nahi
واللہ تعالٰی اعلم

Suwal no. 324
shadiyo ki rasm ke mutalliq
mene aqsar dekha he aur aaj (05/10/2015, ko) subha bhi dekha ki kuchh aurat masjid me kuchh puye laati hein aur masjid me deti hein namaziyon ko unme se kuchh aurat hone wali dulhan se ek lote ki madad se paani girati huyi apne ghar taq le jaati he ye sab kiya he aur hamare islam me ya hamare barelvi maslak me iski kiya haqiqat he

Jawab: 324 بسم اللہ الرحمن الرحیم
Ye behooda rasme hai, fajr ke andhere me aurato ka ghar se nikalne or masjid ke darwaze par khade ho jaane jabki namazio ka nikalne ka waqt hota hai is harkat e behooda ki islam ijazat nahi dega, or ye raat bhar dhol tashe bajati hai nach gana chalta hai or time pass karne ke liye puye pakaye jaate hai taaki raat guzar jaye, aur jo mard apne aurato ko ghar se beparda is tarah nikalne ki ijazat de ya qudrat rakhne ke bad bhi naa roke to hadis ke mutabik wo da’iyus (bharwa) hai, or wo jannat ki khushbu bhi nahi sungega, aur jo paani wali baat hai wo kaam haram hai, bila wajah to wuzu me bhi pani bahana haram hai, fir faqt behoda rasmo me bina wajah paani ka bahana kyunkar jaiz ho sakta hai, or ye sab shadio me aksar tariqe hunood ke hote hai, or yaad rakhna chahiye, in bato ki ijazat naa islam ne di hai naa sunniyat ke maslak ne, agar koi aisa fel karta hai to khud apni kam ilmi ya jahalat se karta hai isme kisi aalim ya maslak ka koi kusur nahi hota, ulama ka kaam shariat ka hukm batana hai, jabrann manwana nahi, aur hamare aqeede aur maslak hamari kitabo se zahir hai awam ke ghalat karnamo se nahi.
واللہ تعالٰی اعلم

Suwal no. 325
Hazrat moharram or chehlam main sadiyan nahi karni chahiye

Jawab: 325 بسم اللہ الرحمن الرحیم
In Maah me shadiya karna jaiz hain,
واللہ تعالٰی اعلم

Suwal no. 326
Hazrat ek sariyat ke hisab se hame kaisi sadi karni chahiye aur zaruri kaun kaun cheezee hain,

Suwal:326 بسم اللہ الرحمن الرحیم
Do gawah sunni musalman ki mujoodgi me, sharai meher ke sath ijab qubool karna itna to zaruri hai, baki jo rasme shariat se naa takraye karne me harj nahi, maslan ek doosre ke ghar walo ko tohfe me kapde dena, ubtan lagana aurat ko mehndi lagana, wagera wagera,
Baki jo rasm shariat ke khilaf ho use nahi karna chahiye jaise, dhol, DJ, dulah ko mehndi, gair mehram ka ubtan lagana, mard aurat ka naach gana, wager wager baki tafsil kitab Islami Zindagi se padhen,

والله تعالٰی اعلم

Suwal no. 327
Gair muqallideen ka mazhab hai ki khulafa e rashideen ahkam e sharia ke khilaf ahkam nafiz karte the, (iska kya matlab hai)

Jawab: 327بسم الله الرحمن الرحيم
Yani wahabi manta hai ki, ye sahaba jo faisla sunate the (unme aksar) shariat (quran hadis) ke khilaf hote the, (maz-allah)
والله تعالٰی اعلم

Suwal no. 328
Chhote bachcho jo ki agar kapde nahi pehne hain unhe dekhne se kya wazu tut jata he ?

Jawab: 328 بسم الله الرحمن الرحيم
Apna ya paraya, mard ya aurat ka, bache ya bade yani kisi ka bhi barhana jism dekhne se wuzu nahi tutega, magar isme baz fel haram hai, aur aisi surat me fir wuzu kar lena mustahab hai, or naa kiya to bhi wuzu rahega,
والله تعالٰی اعلم

Suwal no. 329
zakat ka hisab kaise kare aur zakat Ki raqm kaise taqseem kare ?

Jawab: 329 بسم الله الرحمن الرحيم
Us saal ke chandi ki qeemat dekhi jayegi, jo 52.5 tola chandi ki qeemat ke barabar ya zyada ka malik hoga, ya sirf sona hai to 7.5 tole sone ka malik hoga use 2.5% apne maal se nikalna hoga, misal ke tor par agar 52.5 tola chandi ki qeemat is saal Rs.20,000/- hai or kisi ke pas 20,000 ya, isse zyada hai to is raqam ka 2.5% dena hoga, zakat kisi bhi sharai faqeer ko de sakte hai bas wo zaat ka “sayyid” naa ho sayyid ko zakat dene se zakat ada nahi hogi, warna kisi deeni idare, madarse wagera me bhi dee ja sakti hai, or zakat ki raqam ka malik doosre ko banana hoga, agar us raqam ka khana bana ka faqeero ko khilaya to bhi zakat ada naa hogi,
والله تعالٰی اعلم

Suwal no. 330
assallamwalikum
Kya ap mujhe ishraq or chast ki namaz ka sahi time or inme kitne kitne rakat pad sakte hai or kaise inki niyat bandhi jaati hai or kya dono hi namaz padni zaruri hoti he ya agar ishraq ki namaz chhoot gai he to chast ki pad saktey hai or inki fazilat kya hai..?

Jawab: 330 بسم الله الرحمن الرحيم
و علیکم السلام والرحمة الله
Namaz e ishraq o chasht ki FAZILAT aur Raka’at
Jo namaz e fajr baa-jamat ada kar ke zikrullah karta rahe yahan tak ki aftab buland ho gaya fir **2 rakat** padhi to use poore HAJ wa UMRE ka sawab milege
(Sunan Tirmizi)

Jo shaks namaz e fajr ke fariq hone ke baad apne musalle me betha raha yaha tak ki ishraq ke nafil padh ke sirf khair hi bole to use ke gunah bakhsh diye jayenge agarche samundar ke jhag se bhi zyada hon,
(Sunan Abu Dawood)

Jo chasht ki do rakat pabandi se ada karta raha uske gunah muaf kar diye jaate hai chahe samundar ke jhag ke barabar ho,

(sunan Ibn e Maja)
Namazo ka Waqt,
Ishraq ka waqt- Suraj tulu hone se kam se kam 20 mnt. Baad padh sakte hai,
Chasht ka waqt- aftab buland hone se zawal tak, or namaz e ishraq ke bad bhi chasht padhi jaa sakti hai,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 331
Salaam aur chhink ka jawab naa dena kaisa? Khali ishaare se jawab dena kaafi hoga kya ?

Jawab: 331 بسم اللہ الرحمن الرحیم
Salam aur chheenk dono ka jawab dena WAJIB hai, aur dono ka jawab inti awaz se diya jayega ki samne wala sun le, warna gunahgar hoga, aur jawab dene me bhi der ki to bhi gunahgar, aur ishare se jawab kaafi nahi, awaz ke sath hi dena wajib hai

Bahar e Shariat Jild: 3 Safa: 460 par hai
Salam ka jawab foran dena wajib hai, bila wajah takheer ki to gunahgar hoga or ye gunah jawab dene se dafa naa hoga balki tauba karni hogi.

Bahar e Shariat Jild: 3 Safa: 464 par hai,
Salam itni awaz se kahe ki jisko salam kiya gaya hai wo sun le, aur agar itni awaz naa ho to jawab dena wajib nahi,
Ungali ya hatheli se salam karna mana hai, hadis me farmaya
“ungali se salam karna yahoodio ka tariqa hai aur hatheli se salam karna nasara ka”
baz log salam ke jawab me hath ya sar se ishara kar dete hain, ... yun jawab nahi hua unko munh se jawab dena wajib hai.

Kisi ne hath ke ishare se salam kiya to ye salam nahi naa iska jawab dena wajib, magar jab ishare ke sath munh se bhi salam kaha to jawab diya jayega,

Bahar e Shariat Jild: 3 Safa: 476 par hai
Chheenk ka jawab dena wajib hai jabki chhenkne wala الحَمْدُ لله kahe, aur iska jawab bhi foran dena aur is tarah dena ki wo sun le, wajib hai, jis tarah salam ke jawab me hai yaha bhi hai,
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 332
Agar kisi jama'at ke wakht masjid main koyi bhi aisa aalime deen na ho jo imamat kar sake us wakht "Hazrat" jo aap se sawal kar raha hai uske andar itni kabiliyat hai ki wo imamat kar sakta hai. Lekin wo kabhi kabhi bado ki baat taal jata hai aur kabhi jhoot bhi bol deta hai, Lekin fir bhi log kahte hai ki chaliye aap hi imamat kariye. To sawal ye hai ki kya aisi halat wo namaz ki imamat kar sakta hai YA nahin kar sakta to kya karna chahiye ?

Jawab: 332 بسم اللہ الرحمن الرحیم
Agar aap me imamat ki sharait paai jaati hai to aap imamat kar sakte hai, agar un sharait me kami paai gai to fir sab ko tanha tanha namaz padhni hogi, warna doosri masjid me jaa kar namaz padhe, or wo kuchh sharait ye hain:
Sahi aqeede sunniyat ke rakhta ho, aisa nahi ki har kalima padhne wale deobandi ya wahabi ko musalman jaane, ya zarurat e deen se kisi chez ka inkar karta ho, ya nabi ko gaib ya zinda naa manta ho,
Taharat ke ilm ho or namaz ke masale jaanta hai, yani wajibat e namaz or mufsidat e namaz wagera quran ki surate sahi makharij se padhta ho yani itne makharij janta ho ki namaz ko fasid naa kare, aur fasik naa ho yani koi gunah ka kaam ailaniya naa karta ho jaise namaz naa padhna, daadhi 4 ungli se kam rakhna wagera, agar aisa hai to fasiq ki imamat makruh tehrimi hai, or aise sakhsh ko imam banana haram aur uske Peechhe padhi gai sari namaze dorhana wajib hai,

Aur agar ye sharait paai jaye ki taharat janta ho or namaz ke masail or sunni aqaid se bhi agah ho or qirat bhi qadre zarurat janta ho to behtar hai ki imamat kar le, or jo suwal me gunah ke kam ginwaye gaye to unse hatho hath tauba bhi kar le, insha allah imamat sahi ho jayegi,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 333
Islamic tarikh magrib ke baad badal jaati .kya din bhi usi time badal jata he

Jawab: 333 بسم اللہ الرحمن الرحیم
Kabhi aisa nahi hota ki 1 tarikh me din ho, yani 10 tarikh ko juma hoga to 11 ko bhi juma hoga kabhi aisa dekha hai, yani agli tarikh agle din ke sath hi hogi, yani waqt e asr (chand ki) 10 tarikh hafte ki hogi or jab aap kahoge to magrib bad 11 lag jayegi to zahir yahi hai ki itwar bhi lagega kyunki hafta asr 10 tak tha aur magrib bad 11 hui or ek din do tarikh me kaise aa jayega. ?
واللہ تعالٰی اعلم

Suwal no. 334
Kya bina kisi tehqeeq ya daleel k koi msg aage badha (forward) kar sakte? Kya jhoot ke darje me shumaar hoga?

Jawab: 334 بسم اللہ الرحمن الرحیم
Bina tehqeeq koi mas'ala ya hadis wagera ka SMS aage nahi badhana chahiye, jab tak uska haq hona haqeeni naa ho, yaa aalim e deen se tasdeek naa kar li gai ho, ab raha be-dalil yani weh SMS jis par koi hawala nahi hota to (mene khud aaima e masajid se suna ki wo kehte hai ki use bhi forward nahi karna chahiye), magar main kehta hu (aur allah hi ki tofiq se) ki agar wo mas'ala bahut aam hai, ki log usse waqif hai ki ye sach hai, ya koi hadis jo bahut mash'hoor hai ki log usse agah hai to unke hawale ki bhi zarurat nahi, or use be-hawala forward kiya jaa sakta hai, jaise, "pani beth kar peena sunnat hai" ab agar is hadis me hawala nahi to bhi isko forward kare to harj nahi ki yaha tehqeeq ki hajat nahi naa hawala ki zarurat kyunki ye hadis e mash'hoorah hai, sab jante he ki beth kar peena chahiye, aur isi tariqe ke or bhi mash'hoor masale jisse awam wafiq hai to **be-hawala bhi forward kar sakte hai,** jaise "namaz me payeche nahi morne chahiye isse namaz makruh tehrimi hogi" ye masala bhi awam me mash'hoor hai or haq hai ki ulama ise aksar byan karte hi rehte hai to ab isme awam ko hawala ki hajat nahi,

HA, wo hadis ki jisme shak shoba ho ya yaqeeni maloomat naa ho ya masala jo kabhi aalim e deen se naa suna ho to zarur use forward karne se baz rehna chahiye, or ajkal whatsapp par wahabi mozu(mangarat) hadis aam kar dete hai, jo sunni hadis samajh kar aage forward kar dete hai, jabki hadis me farmaya "jisne mujh par janbujh kar jhuth bandha to weh apna thikana jahannam me bana le" iska Sharah byan karte huye **Mufti Ahmad Yaar Khan Naeemi** Meerat Sharah Mishkaat me farmate hai (mafhoom) iska matlab ye hai ki koi jhuthi baat jan kar Huzoor (علیہ السلام) ki tafar mansoob kare yani Huzoor (علیہ السلام) ne ye farmaya, ya fir koi mozu hadis ka mozu hona chipyae, yahi jhuth hadis byan karke logo ko ye naa bataye ki hadis mozu hai, to wo apna thikana jahannam me samjhe, or aga farmate hai agar koi bekhabari me mozu hadis byan kare to gunah nahi,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 335
Sone k jewraat(jewellery) auraton k liye zaij hai.
Poore gold to narm(soft) hota hai usme kuchh milawat ki jaati hai. Mas'ala yeh hai:
1. Kitni pratishat gold hona jaruri hai?
2. Aaj kal 1 gm jewellery aati hai, kya zaij hai ?
3. Agar 25% gold aur baaki milawat ho to chalega?

Jawab: 335 بسم الله الرحمن الرحیم
Isme percentage ki koi gaid to nahi or banawati gehno me sona mix nahi hota, bas jo sone ke zewar kehlaye jaate hai or sone ke rate par hi mile jaiz hai, or jisme sonaa naa mix ho or wo banawati rate par mile to jaiz nahi. Urf e aam me jise sone ka zewar kaha jata hai use sone ke hukm me mana jayega..
واللہ تعالٰی اعلم

Suwal no. 336
Masjid me namaz ke alawa deegar waqt me istinja, pani ya haath wagaira dhone k liye masjid ki cheezon(ashyaa) ka istemal karna kaisa ?

Jawab: 336 بسم الله الرحمن الرحیم
Iska jawab urf par mabani hai, agar kisi masjid ka tiolet isi garz se bahar ki taraf banwaya gaya ki musafir bhi istimal kare ya bahar wale, to gunah nahi, jaise baz masajeed me bahar kuchh dukan hoti hai jo masajeed ki milk hoti hai, jinhe kiraye par diya jaata hai, to unke liye bhi kabhi kabhi bahar ek toilet bana diya jaata hai, Or wuzu ka paani bhar ke lee jana jaiz nahi, magar jaha log bhar ke le jaate ho yani masjid ke bahar tanki hai or waha ka riwaj bhi hai ki log is pani ko le jaate hai or use waha ghalat nahi samjha jaata to alag baat hai, to sail jis masjid ka hukm janna chahta hai waha ilaqe ka urf dekhe kya haal hai, or agar masjid me ye saaf likha hai ki pani bhar le jana mana hai to use bhar le ke jaana beshak gunah hai, balki masajeed me kabhi aisa bhi hota hai koi khas ek tiolet imam ya ulama ya mehman ke liye bhi rakhi jaati hai or uski safai ka khyal rakha jaata hai or waha likh diya jaata hai awam ke liye nahi, (yani awam doosri aam toile istimal kare) to awam ko iska bhi istimal karna jaiz nahi,
واللہ تعالٰی اعلم

Suwal no. 337
Mouzu/ topic
" competitive exams me cheating karke paas hua"
1. Cheating karna kaisa?
2. Isme help karna kaisa?
3. Paas ho kar job laga ab isse kamaye paise kya
Rizq e halaal hue?

Jawab: 337 بسم الله الرحمن الرحیم
Cheating karne ki kai surate ho sakti hai, isi tarah kisi ki help karne ki bhi kai surate ho sakti hai, Behrhaal, pas hokr halal job se kamai gai raqam halal hai jabki koi aisi shart naa ho ki shariat se takraye, or agar us job me kaam haram hai to mehnat se bhi pas ho kar wo kamai haram hogi, yani kamai ka buniyad us kaam par hai jo wo kar raha hai, jaiz kare ya najaiz, exam se iska koi lena dena nahi,

Apne to exam de kar kamai ka puchha ek musalman ne delhi ki ek muslim university me apne exam paper karne ke mutaliq mujhse puchha ki is suwal ka jawab likha jaye ya nahi, yani nokri to nokri exam tak me aise suwal aate hain jise likhna jaiz nahi, or us sail ki tez aqali waqai qabil e tarif thi,
Or B.A ka exam tha suwal tha “ashraf ali thanavi” ka ilm e tafseer me ahmiyat byan ki jaye,” bhala is kafir ki ahmiyat koi musalman kaise likh sakta hai, khair shayad usne ye suwal tark kar diya or doosra option chuna, magar iska sahi jawab ye hona chahiye the “ in Hazrat ki tasreer ya deen me khoi khidmat ya ahmiyat nahi, siwaye logo ko gumrah karne ke”
واللہ تعالٰی اعلم

Suwal no. 338
Bahut log chhalla bandte hain mazar pe ya karbala shareef main agarjo murad ka chhalla bandha gaya ho aur wo murad na poori ho aur chhalla wo kholna chahata ho lekin aisi jagah bandha ho jahan wo nahi ja sakta aise haal main wo kya kare Hazrat

Jawab: 338 بسم اللہ الرحمن الرحیم
Aaram se apne ghar bethe, chhalla jaha bandha hai bandha rehne de, namaz aada kare, aur agar uske pas din me kafi waqt ho to apni qaza namaze poori karne me laga rahe jab tak poori naa ho jaye, or mannat poori hone ke liye qadri silsile me bahut wazife hai, jo quran o hadis se sabit hai, unhe amal me laye kafi hai,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 339
School me jo drowing ka peper hota hai usme jo jaandar cheeze banane ko kaha jaata hai aur uske bina banaye pass nahi ho sakte wo banana kaisa hai ?

Jawab: 339 بسم اللہ الرحمن الرحیم
Is surat me bhi jandar ki tasweer banae ki ijazat nahi,
Magar ek kaam is suwal me ho sakta hai, jisse bachcha bhi fail nahi hoga or kam bhi ho jayega, magar meri ye baat samajh nahi aai, suwal me jo likha gaya ki drawing ka paper naa karne par pass nahi ho sakte ye ajeeb hai, kyunki school me pas hone ke liye 3 me 2 language me pas hona zaruri hota hai, or drwaing un subject me shamil nahi ye aditional subject hai, agar koi saare exam pas kar le to or drwaing me fail ho jaye to shayad pas ho jayega warna yani use class me roka nahi jayega warna ek option “comparment” or bhi hai, khair,
Or ek baat bhi is suwal se paida ho gai ki drwaing ke paper me kya kewal ek hi suwal hoga ki jandar ki tasweer banao, zahir hai, kam se kam 5 suwal honge or unme option hoga maslan “bachcha banao” ya makan” to sail bache ki tasweer bana sakta hai or agar aisa nahi hai to zarur pas hone ke liye 100 me 33 no. ki zarurat hai, or agar suwal me 60 no. me janwar ki hi tasweer banane ko kaha gaya to sail 60 no. chhor kar 40 no. me baki chize bana le, kehna ye murad hai ki, is tarah zyada no. ke chakkar me naa padhe balki agar bejan ki tasweer bana kar pas hone layek no. laa sakta hai to uspar hi bas kare, fir bhi agar maan liya jaye ki paper me sari jandar hi ki tasweer banane ko kaha gaya hai, koi chara hi nahi to tasweer ka chehra chhor kar jism bana de is tarah kuchh to no. melenge hi or fail hone se bhi bach jayega, or agar teacher kahe ki tasweer adhuri hai to kahe ki adhe adhe no. hi chahiye,

Or baat khyal rakhna chahiye ki bas mufti sahab ne school me bachcho ko drwaing banane ki ijazat di hai, or unki dalil hai ki ye jo school me drwaing banwai jaati hai, ye kewal bachcho ko pencil chalana ya hath saf karwana murad hota hai, taziman tasweer banana murad nahi to ye is surat me jaiz hai,

Magar kya ye haq nahi ki isi tarah bache ka interst drwaing me ho jata hai or agar chal kar wo painter banna chahta hai, baz karobar kar lete hai, fir to zarur gunah ho jayega,
Hamara mashwara hai bukhar rokna ho, to zukham ko rok lo
واللہ تعالٰی اعلم

Suwal no. 340
aisa kya kiya jaye jis se gunah kam ho

Jawab: 340 بسم اللہ الرحمن الرحیم
Kasrat se allah ka zikr, Or astagfar ki kasrat karni chahiye,

Jab gunah ki marifat(pehchan) ho jayegi to Us gunah se bachna asan hoga, magar jab ye pata hi Naa ho ki ham jo kar rahe hai wo gunah hai, Yani gunah ki pehchan hi naa ho to koi isse kese bach Sakta hai, Aaj jhuth, gheebat, chugli, gaane, film, wagera aise kaam Hai jo aam hai, magar asfos aaj koi inhe gunah tasawwur tak nahi karta, Yaha tak facebook, whatsapp par paisa or time ko barbad Karke namaze qaza kar dena ya paise or waqt ki barbadi Bhi israf hai najaiz hai, magar ise bhi koi gunah ka khyal Nahi karta, isilye behtar hai ilm e deen hasil kiya jaye Fir roshan ho jayega ki gunah akhir hote kya hai, Bahut log to kuchh kaam ko gunah hi nahi mante Halaki wo gunah hote hai.
واللہ تعالٰی اعلم

Suwal no. 341
Kya halat e namaz me aurat ko paun ki 3 ungalia lagana bhi wajib hai, jis tarah mard ko wajib hai.

Jawab: 341 بسم اللہ الرحمن الرحیم
Nahi, ye hukm mard ke liye hai,
واللہ تعالٰی اعلم

Suwal no. 342
jo namaz chhoot jati hain safar, hain ya shadi wagera me jane se ya us se bhi pehle bimar ho jane se wo namaz kaise padi jayen.

Jawab: 342 بسم اللہ الرحمن الرحیم
NAMAZ E QAZA ADA KARNE KA TARIQA,
Pehle ye arz kar du ki jo namaz qaza karne ki halat suwal me sail ne darj ki us halat ko namaz qaza nahi kar sakte chahe shadi ho ya safar aisa nahi ki in halato me namaz muaf thi balki safar me to farz namaz waise bhi kam ho jaati hai yani apne shehr e asli se 92 K/m door jaane or 15 din se kam ke liye jane par, har 4 rakat ki farz namaz 2 hi padhni hogi, or jo namaz e qaza hui hain unhe ada karne ke bad, tauba bhi karni hogi warna qaza to ada ho jayegi magar qaza karne ka gunah sar rahega, yani qaza ko jald ada karna bhi wajib or lazim bhi,

Qaza namaz agar yaad naa ho ki pichli zindagi me kitni reh gai, to jab se balig ho jab se ab tak ya jab se namaz e shuru ki hai us tak ke sal ka andaza laya jaye, agar ye yaad nahi ki kab balig huye to ladka 12 sal se andaza lagaye ladki 9 sal se, yani agar kisi 20 sal me namaz shuru ki to, 12 se 20 sal tak yani 8 sal ki namaz hui or ladki ki 9 se 20 yani 11 sal ki namaz zimme baki hui,
Ham isi misal ki buniyad pe age zikr karte hai maslan kisi ki 8 sal ki namaz qaza hain
Ek sal me din 365 yani ek sal me 365 namaz qaza hui, wo bhi har ek waqt ki (yani 365 fajr, 365 asr wagera) 8 saal me 8 X 365 = 2920 namaze qaza hui, wo bhi ek waqt ki
Yani, 2920 fazr qaza, 2920 hi zohar qaza, 2920 hi asr or magrib qaza, 2920 isha or vitr qaza, ye hukm ladke ke liye hai.
ladki har mah me napaki ke din ko kam karegi, maslan 4-6 din har mah napak rehti hai to har maah se 4 din(yani kam wale din) kam kare to uske liye har mahine 26 namaz qaza hai, jabki ladke ke liye poori 30,
8 sal qaza karne wali ladki ki qaza namaz
Ek mah me din 30 magar 4 din napaki ke hataye to din 26
Ek sal me 26 X 12 = 312 (yani ek sal me 312 namaz qaza huiye, wo bhi ek waqt ki)
8 sal me din 312 X 8 = 2496, wo bhi ek waqt ki
Yani, 2496 fazr qaza, 2496 hi zohar qaza, 2496 hi asr or magrib qaza, 2496 isha or vitr qaza,
(or ye 4 din misal ke tor par kam kiye gaye, har ladki ya aurat apne napaki ke din kam se kam wale khud andaze se gataye ho sakta ho kisi ke 6 din ho to wo 6 har maah kam kare)

AB ISE PADHNE KA ASAN TARIQA,
Sabse asan or behtar tariqa hai ki pehle ek hi waqt ki namaz ada kare yani pehle sabhi fajr padh le fir is tarah poori hone par agli padhe, jab ki qaza namaz padhe to pehle fajr hi padhe jab tak poori naa ho jaye,
Niyat- iske do tariqe hai (jis tarah chahe padhe,
1- niyat ki maine 2 rakat namaz fajr qaza jo mujhse sabse pehle qaza hui waste allah ke......... allahu akbar
2. niyat ki maine 2 rakat namaz fajr qaza jo mujhse sabse akhri qaza hui waste allah ke......... allahu akbar
(jis waqt ki padhe wahi naam le, zohar, asr wagera) Niyat bandhte hi
Pehle sureh fatiha shuru kar de, fir surat milaye (yani sana wagera naa padhe)
Fir ruku me jaa kar 1 baar tasbih padhe, or sajde me jaa kar bhi ek bar hi tasbih padhe, isi tarah 2 takat padhe or jab salam pherne bethe to attahiyyat poori padh kar, اللهم صلى على محمد والہ or salam pher de yani bad wali dua bhi naa padhe, is tarah, farj ada karta jaye, (4 rakat wali me akhri ki do rakat me sureh

fatiha naa padhe balki 3 bar سبحان اللہ irbteesri me fatiha or surat zarur padhe or tak ,or vitr me ,kahe keh le رب اغفر لی bar 3ya 1qunoot naa padhe balki ,keh kar

3 waqto me namaz e qaza ada nahi kar sakte, 1-zawal ke waqt, 2 tulu e aftab ke waqt, 3 magrib se 20 mint. Pehle tak, asr bad qaza padh sakte hai, or jab magrib me 20-25 mnt. Reh jaye to na padhe,

Qaza namaz chupchap ada karni chahiye, naa kisi ko bataye naa kisi ke samne ada kare naa iska zikr kare, or namaz padhta rahe copy me note rakhe ki kitne din ki fajr padh li,
Ummid haiye NAFA BAKHSH KALAM SABIT HUA HOGA,
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 343
Bank me rakhe huye paiso par ya share bazaar ke investment par Jo interest milta hai wo paisa halal hai ya nahi.

Jawab: 343 بسم اللہ الرحمن الرحیم
Hindustan ke bank me jo raqm rakhne par bank se us raqm par jo zaaid raqm milti hai sood nahi hoti, uska lena jaiz or us paise ko jaiz kaam me bhi laga sakte hai, maslan masjid madrsa, haj wagera,

Fatawa Behr ul uloom Jild: 03 Safah: 45 par hai,
Hindustan ke gair muslim agar apni marzi se koi raqm Musalmano ko den aur is ke liye me koi ujr izzat ko khatra Wagera naa ho to is ka laina JAIZ hai isko jis masraf me Kharch karega jaiz hoga (maslan deeni kaam me bhi)
واللہ أعلمُ بالصواب

Suwal no. 344
Hazrat kya kisi bachche ka naam Mohammad Raza rakh sakte hai aur Hazrat is naam ka matlab bhi bata den

Jawab: 344 بسم اللہ الرحمن الرحیم
Rakh sakte hai, jaiz hai,
Mohammad= Bahot Tareef Kiya gaya, saraha hua
Raza= Khush hona, razi hona
واللہ تعالٰی اعلم

Suwal no. 345
Ya Husain kahna sahi he ya ghalat plz hadish ke .hwale se btaye ?

Jawab : 345 بسم اللہ الرحمن الرحیم
Lafz "YA" ke sath kisi nabi wali ko bad unke wisal ke bhi ya fir door se bhi pukarna jaiz hai, YA Husain (radi allah anhu) kehna bhi durust hai,

Hadis Bukhari me hai
Hazrat abdullah bin umar (radi allah anhu) ka paun so gaya, kisi ne kaha unhe yaad keejiye jo apko sabse zyada mehboob hai, Hazrat ne buland awaz se kaha YA MUHAMMAD foran paun khul gaya,

Is hadis se pata chala ki door se bhi apne mehboob shaks ko "ya" ke sath pukar sakte hain,

Fatawa Razawiyya Jild: 29 Safah: 554 par hai
Aam log jo sakhtiyo ke waqt nabio walio nek bando se faryad karte hain, "ya shaikh....fula (ya rasool allah ya ali ya shaikh abdul qadir <ya husain>) or inki misl kehte hai jaiz hai ya nahi, aur wali bad intiqal ke bhi

madad karte hai ya nahi, Jawab diya :- beshak ambiya, mursaleen, auliya ulama se madad mangna jaiz hai, aur weh bad intiqal bhi madad farmate hai,
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 346
Waseelah mangna kaisa hai ?

Jawab: 346 بسم الله الرحمن الرحيم
Shayad ye suwal tha ki waseele se mangna kaise hai, to mohtram kisi nabi wali wagera ko allah ki bargah me waseelah banana jaiz or quran hadis se sabit hai, zyada tafseel ke liye “ja-al haq” ka mutala mufeed hai
Quran me Tumhara RAB farmata hai :Sureh maida ayat 35
"Aye Imaan waalo, Allah se Daro aur uski taraf WaseeLa Dhundo"

Or farmata hai Allah Surah Baqrah, Aayat:89
"Aur jab unke paas ALLAH ki woh kitaab (Quran) Aayi jo unke Saath waali kitaab (Tauret) ki tasdik farmaati hai, Aur is se pehle woh usi NABI ke WASEELE se Kafiron par fatah maangte the, to jab tashrif Laaye paas woh jaana pehchaana us se munkir ho baithe, to ALLAH ki La'anat munkiro par

"Hazrath usman bin Hanif ko Huzoor (عليه السلام)Ne ye Dua Maangne ka hukum diya: "Aye Allah Mai tere Nabi ke WASEELA Jaleela se teri taraf tawajja karta hun, Ya RasoolAllah mai Aapke WASEELE se Apne Rab ki taraf apni Hajaat ke barey me muwajja hu, takay woh poori hojaye.
Tirmizi Shareef

Hazrath Ali (RaziAllahu anhu) farmate: hain: "Maine Nabi (Sallallahu Alaihi wasallam) se suna: Abdaal, Shaam me hote hai, ye 40 mard hain, inme se jab koyi ek marta hai to khuda uski jagha dusra Muqarrar kar deta hai, Inke WASEELE se barish hoti hai, inke WASEELE se jang me fateh milti hai, aur inke WASEELE se Shaam waalo par Aazab dafa kiya jata hai.
Mishkaat, jild:1, Baab-Yaman-o-Sh aam

Sayyiduna Ibne umar (RaziAllahu anhu) se Riwayat hai k Rasoolullah (Sallallahu Alaihi wasallam) ne farmaya:"Jab Mo'azin Aazan deta hai to Aazan ka jawaab do, phir Mujhpar Durood padho,aur phir Mere WASEELE Se ALLAH Se Dua karo"
Muslim, kitaab us Salaat, baab-isteh baabul faul, page 738, Hadees 749

Imam of islam **IMAAM SHAFAYI** (Rehmatullah Alaih) farmate hain:"Mujhe jab koi Hajat pesh Aati hai, mai 2 Rakat Namaz Ada karke IMAM E AAZAM ABU HANIFA Key Mazaar e pur Anwar per jakar unke WASEELE se Dua maangta hun, ALLAH MERI HAJAT POORI KAR DETA HAI.
khairat-ul-hissan
واللہ تعالٰی اعلم

Suwal no. 347
mobile me naat ya qurani ayat wagera ki ring tone lagana kaisa hai...

Jawab: 347 بسم الله الرحمن الرحيم
Har tariqe ki musical tune ko ringtone ke tor par lagana haram hai, fir chahe wo gana ho ya music ke saman ke sath qawwali ho jab ye tone bajegi or ghar ya bahar jitne log us gane ko sunenge, or lutf hasil karenge to unka gunah bhi is mobile wale par, aur khuda naa kare, ghar me khawateen namaz padh rahi ho or ye phone charnging me bajne lage or ghar me koi naa ho to ALLAH KI QASAM namaz me kaisa fasad hoga is ka gunah bhi ring tone lagane wale ke sar, or agar ye jamat me shamil hua or is haal me ring tone baje to kaisa azab e ilahia or lanat e malaika is khabees par hogi ki jise allah or uske rasool ne haram

kiya use allah ke pak ghar me bajata hai, or agar ring tone se imam ki namaz pe fasad hua ya kisi namazi ki namaz kharab hui to ye gunah ka bojh bhi isi ring tone wale ke sar,,,

Behtar yahi hai ki phone ko askar vibrate mode par rakha jaye, or jaha sakht zarurat ho to phone hi koi simple ya saadi ki tone volume kam karke lagai jaye,
Naat ki tune lagana bhi KHILAF E ADAB hai isse bhi bachna chahiye isi tarah qurani ayat ki tune lagana bhi adab ke khilaf hai ise bhi phone me nahi lagani chahiye, kyunki quran is liye nahi aaya ki tumhare phone ane par tumhe khabar kare, or apne phone ane ki khabar ke liye nabi ki naat ya zikr lagana kisi surat sunni ko rawa nahi honi chahiye, ye pak zikr sunne ke liye hai, naa ki apko phone aane ki khabar dene ke liye.
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 348
farz Namaz me jamaat se 1 rakat apni chhut gayi ho or akhir me khade hone ki bajay galti se ek salam pher LIA imam sahab k sath fir khade hue to sajda e sahu karna hoga ???

Jawab: 348 بسم اللہ الرحمن الرحیم
Agar dhoke se salam fer diya to foran khada ho jaye namaz poori kare, sajda sehev nahi
واللہ تعالٰی اعلم

Suwal no. 349
Orat ki peshani par koi mard بسم اللہ likh sakta hai kya ya kafan par.

Jawab: 349 بسم اللہ الرحمن الرحیم
Zinda ya murda aurat ki peshani par mehram rishtedar likh sakte hai, jaise bhai, bap beta wagera, aur zinda aurat ki peshani par shohar bhi or bad wafat shohar nahi, or magar kafan pehnane se pehle koi bhi kafan par likh de, warna pehnane ke bad koi aurat hi likhe, ki kafan ka kapda mota nahi hota, to koi aurat peshani ya seene par likh sakti hai, jo kisi ne kaha ki kafan ke upar peshani par likh sakte hai, to me kehta hu (allah hi ki tofiq se) ki kya ajab wo aurat apni zindagi me pardanashin ho to mard ke likhne se wo sakht haya or taqleef mehsus kare, to behtar hai ki parde me rehkar aurat hi likhe chahhe kafan ke upar ho ya peshani par ya seene par. Warna kafan pehnane se pehle koi mard us kafan par likh de. Pehnane ke bad mere nazdeek ijazat nahi.
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 350
Kisi ko yah kehna ke me ahle sunnat wal jamat se hu sunni hu mera koi firqa nahi he. Yah kehna kaisa he.

Jawab: 350 بسم اللہ الرحمن الرحیم
Firqa parasti haq hai, ise jhuthlaya nahi jaa sakta aur har kalima padhne wala musalman nahi hota iska saboot quran me mojud hai,

Tumahara Rab farmata hai, Surah baqra ayat 8 aur 9 men,
" aur kuchh log kehte hai ki ham allah aur pichle dino par iman laye, AUR WEH IMAN WALE NANI, Fareb diya chahte hai allah aur iman walo ko"

Isse maloom chala ki har ye kehne wala ki "men iman wala hu" se iman wala naa hoga jab tak aqeede wo naa honge jo ahle sunnat ke hai,

Jisne ye kaha ki me ahle sunnat wal jamat se hu mera koi firqa nahi hai, to wo bewaquf hai, ki khud qabul raha hai ki ahle sunnat ke firqe se hai or khud hi mana kar raha hai, ahle sunnat wal jamaat bhi ek firqa hi hai magar ye haq par hai 72 se juda, or ek baat "ahle sunnat wal jamat" nahi hota balki lafz "ahle sunnat wa jamat hota hai (WAL ke badle WA)

واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 351
kya qadam bosi jayez hai or ye kaha se sabit hai ???

Jawab: 351 بسم اللہ الرحمن الرحیم
Gair mehram aur parde ka lihaz rakh kar, Qadam bosi jaiz hai,

Or ye hamare jawab se sabit hai, ye jawab **Imam E Ahle Sunnat Imam Ahmad Raza Barelvi** ke

Fatawa Razawiyya Jild: 23 Safa: 745 se sabit hai farmate hai,
Qadam bosi.. peer wa alim e deen, sadat(ahlebait), wa sultan e aadil, aur waliden ki jaiz hai,

Or imam ka ye jawab, imam muslim se sabit hai ki imam muslim imam bukhari se farmtae hai (aye ustado ke ustad) main apke qadam chumna chahta hu, imam muslim ka ye amal sahaba ka Huzoor (علیہ السلام) ke qadam chumne wali hadis se sabit hai or wo hadis bukhari babal-adab-al mufrad aur bayeki se sabit hai, hadis shariat se sabit hai, shariat Rasool se sabit hai, sahaba or rasool ka koi fel QURAN se sabit hai,
Tumhe paida karne wala or rizq dene wala Allah farmata hai, Quran: 53/3-4 me
"ye (nabi) koi bat apni khwaish se nahi karte, … magar wahi jo unhe ki jaati hai"
Or farmata hai Quran 59/7 " jo kuchh rasool tumhe den wo lo, jisse roke usse bacho"
Or farmata hai Quran: 4/80 "Jisne rasool ki ita'at ki usne allah ki ita'at ki

Qadam e durwais, radd e bala.
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 352
Gas stove/ Induction heater par kuchh rakha hai aur jalne ki bu aa rahi hai. Zaid haalat e namaz me hai. Zaid ko sharai taur par kya karna chahiye?

Jawab: 352 بسم اللہ الرحمن الرحیم
Iska jawab dete huye, **Sadr Us Sharia Hazrat Allamah Mufti Muhammad Amjad Ali Azami**,
Bahar e Shariat Jild:1 Safah: 637 par likhte hain,
"apne ya paraye ek dirham ke nuqsaan ka khauf ho, maslan- doodh ubal jayega ya gosht ya tarkari roti wagaira jal jaane ka khauf ho ya ek dirham ki koi cheez chor le bhaga, in surato me namaz tor dene ki ijazat hai"
واللہ تعالٰی اعلم

Suwal no. 353
Moharram ul haram kis ko kehte hai,

Jawab: 353 بسم اللہ الرحمن الرحیم
Moharram naam hai islamic awwal mahine ka, or lafz HARAM ke do mayene hai, ek jise shariat me najaiz ke liye istimal karte hai or iska ek mayena hota hai, "izzat wala azmat wala" isilye, moharram ul haram kehte hai, yaha doosra mayena murad hai,
واللہ تعالٰی اعلم

Suwal no. 354
Aaryan nam rakhna kaisa? Islamic naam he ya nahi...or agar nahi he to gair islamic naam rakhna kaisa ?

Jawab: 354 بسم اللہ الرحمن الرحیم

Aryan ka koi mayena mujhe kitab me nahi mila, bas itna mil sakta ki ek qaum ko hind pak aur turk me abad hai wo “arya” keh laai jaati thi, or “arya” qaum ki bolne wali zuban ko “aryan” kaha jata hai,
Mene bhi kabhi kisi musalman ka naam ye nahi suna naa apne buzurgo me naa kitabo me.
Gair islamic naam baz jaiz hote hai baz najaiz, or baz haram.
Magar naam ka asar bache ki zindagi me padhta hai, to zarur acho ke naam par naam rakhna chahiye, or paidaishi naam MUAMMAD ya AHMAD rakhna chahiye, ahadees me iske beshumar fawaid hain,
واللہ تعالٰی اعلم

Suwal no. 355
'Fisabilillah ' ka kya matlab hota hai

Jawab: 355 بسم الله الرحمن الرحيم
Lafz في سبيل الله ka Tarjuma **AlaHazrat Imam E Ahle Sunnat** ne Kanzul Iman Shareef Surah Tauba Ayat 60 me is tarah farmaya – “Allah ki Raah men”
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 356
Taziye ka chanda dena kaisa hai

Jawab: 356 بسم الله الرحمن الرحيم
Point no. 8 padhiye,
MUHARRAM ME HONE WANE NAJAIZ OR HARAM KAAM Jaise…
1. Shariat me taziye ki kuchh asl nahi aur jo kuchh bid’at iske sath kiye jaate hai sab najaiz hai,
2. Hindustan me jis tarah taziadari raaij hai naajaiz haram wa bid’at hai,
3. tazia banana, dekhne ke liye ghar se nikalne, tazie ki tazeem karna wagera
4.Tazia-dari karne wala fasiq hai, jo ise zaruri qarar de, gumrah bhi hai,
5. tazie par mannat mangna mehndi chadana, chadawa chadana wagera
6.sarkaar imam hussain ki shahadat par, dhol tashe khurafat yazidiyo hi ki yaad gar hai,
7. tazie par dhol, tashe, matam, khail kood wagera,
8. tazie me chanda dena ya kisi bhi tariqe se unki madad karna,(najaiz hai)
9. bachcho ko faqeer banana or ghar ghar bheek mangwana (ye sab najaiz kam hai)

Fatawa Razawiyya Jild: 21 & 24, Safah: 246 & 488-510,
Fatawa Behrul uloom Jild: 05 Safah: 238,
Fatawa Faizur Rasool: 2 Safah: 508
Al malfooz Safah: 93
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 357
Jumma ki namaz wajib hai ya farz

Jawab 357 بسم الله الرحمن الرحيم
Juma farz hai jaisa ki
Bahar e Shariat Jild:1 Safa:762 par hai
"Jumu'a farz e ain hai iski farziyat zohar se zyada hai iska munkir kafir hai,"

Farz e ain matlab jis fardan fardan par farz hoga un sabko alahida alahida ada ka karna hoga
Aisa nahi kar sakte ki chand afraad ne ada kar liya to sab par se ada ho jayega,
Jis tarah namaz e janaza hai ki agar kuchh ne padh li to sab se gunah khatam ho jata hai,
Namaz e janaza farz e kifaya hai, yani chand afraz ne padhi to sab bari uz zimmah ho gaye,
Magar juma me aisa hai hai, jis par juma farz hone ki shart paai jayen, to unhe juma ada karna farz hai, bila wajah tark karna gunah e kabirah hai.

واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 358
Moharram ke roza ki sehri or iftari ki niyyat kaise karen,

Jawab: 358 بسم الله الرحمن الرحيم
Sehri or iftar ki wahi dua hai jo ramazan me padhi jaati hai, or niyat dil ke irade ka naam hai, dil me ye irada ho ki aap moharram ka nafali roza rakh rahe hai, kafi hai, dua naa bhi padhi to roza ho jayega, or iftar ki dua iftar ke baad padhen, yani khane ke bad, or khana tasmia se shuru kare,

Madani Mashwara:
Yaad rakhna chahiye ki jiske zimme koi farz ibadat baqi hoti hai, uske nama e amaal me nafil mustahab ka swab nahi likha jaata, to jiske zimme kisi ramazan ka farz roza baki ho to behtar hai ki wo pehle farz ki qaza kare,
واللہ تعالٰی اعلم

Suwal no. 359
Bachcha hone ke baad japa karte he usme orat kitne din tak namaz nahi padh sakti ?

Jawab: 359 بسم الله الرحمن الرحيم
Suwal me “japa karte he” ka kya matlab hai samjah nahi aya, magar suwal ke mafhoom se ye mehsus kiya ki sail nifas se mutalliq puchhna chahta hai,
Bache ki wilad ke bad jo aurat ko khoon jaari rehta hai use nifas kehte hai, kam se kam iski koi muddat nahi, ek din me bhi band ho sakta hai or ek ghante me bhi, or jab band hoga to namaz farz ho jaygi, or iski zyada se zyada muddat 40 din hai, or jo logo me mash’hoor he ki har aurat ko 40 din napak samjha jata hai, or wo namaz nahi padhti sakht gunahgar hai, 40 din maximame time period hai, magar paki 10-15 din me bhi ho sakti hai, isilye hadis e pak me farmaya “ilm e deen ka hasil karna har musalman (mard/aurat) par farz hai,”
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 360
Gusal dete wakt gusal ka ek farz chhoot gaya or yaad bhi na ho fir matti dene ke bad yaad aaya to ab kya karna hai Or wo farz konsa tha ye pata chal gaya

Jawab: 360 بسم الله الرحمن الرحيم
Agar mayyat ke sare jism par pani baha diya tha to kafi hai, ghusl ho gaya,
واللہ تعالٰی اعلم

Suwal no. 361
kya hum hamare pyare nabi kareem sallahutala alaihiwaslam ko aaqa keh sakte hain

Jawab: 361 بسم الله الرحمن الرحيم
G, Han Keh sakte hai, kehna bhi chahiye, or yahi haq bhi hai,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 362
Shia kon hai. ye kaise wajood me aaye . Inka aqeeda kya hai.

Jawab: 362 بسم الله الرحمن الرحيم
Is mazhab ki haqeeqat dekhne ke liye kitab “tohfa-e-isna ashriya” **Shah Abdul Azeez Muhaddis Dehelvi** ki mutala karen, or inme bhi baz firq alag alag hai, jiske aqeede ek doosre se juda hai,
Iske chand aqeedeh ye hain,

Baz Hazrat ali ko khuda mante hai, to baz Hazrat ali ko abu baqr se afzal mante hai, to baz kehte hai jibrail se wahi laane me bhool huye wahi Hazrat ali par aani thi, wagera wagera, inme baz sahaba ko kafir or gumrah kehte hai, or khulafa e salasa ki khilafat e rashida ko khilafat e ghasiba kehte hain, or Hazrat ali ne unki khilafat tasleem ki fazail byan kiye to ye Hazrat ali ki buzdili batate hain, inka aqeeda hai ki jo kam bande ke haq me naf'e ho to allah par wajib hai ki wahi kare, ye bhi aqeedah hai ki quran majeeb mehfuz nahi (yani muqammal nahi) balki usme se kuchh pare, surat, ayat wagera Hazrat usman e ghani ya deegar sahaba ne nikal diye,,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 363
Kiya aurte paraye mard ko salam kar sakte hai ?

Jawab: 363 بسم الله الرحمن الرحيم
Jab (gair mehram) mard aurat mile to behtar ye hai ki pehle mard salam kare, aur agar aurat salam kar bhi de to mard ko uska jawab zor se dena wajib nahi balki dil me de sakta hai, aurat ki awaz aurat hai chahiye ki gair mard ko bila wajah apni awaz naa sunye or wajah ye ho sakti hai ki khas kareeb gair mehram rishte dar ho, or mehman ban kar ghar aaye or salam naa karne se aurat ko bura bhala ya ghamandi karar den to ya dusre rishte daro me gheebat kare ki fula ki bivi ya bahu salam nahi karti to is fitne ko dafa karne ke liye pardey me reh kar salam kiya jaa sakta hai,

Bahar E Shariat Jild:3 Safah: 461 par hai,
Mard aurat ki mulaqat ho to mard, aurat ko salam kare, aur agar aurat ajnabia ne mard ko salam kar diya aur budi(aged) ho to is tarah jawab de ki wo bhi sun le, aur jawan ho to is tarah jawab de ki wo naa sune.
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 364
Muharam me taziye ki shuruwat kab se huwi aur kiyo ki gayi aur deene islam me keya jayaz bhi hai

Jawab: 364 بسم الله الرحمن الرحيم
Point no. 01.
MUHARRAM ME HONE WANE NAJAIZ OR HARAM KAAM Jaise…
1. Shariat me taziye ki kuchh asl nahi aur jo kuchh bid'at iske sath kiye jaate hai sab najaiz hai,
2. Hindustan me jis tarah taziadari raaij hai naajaiz haram wa bid'at hai,
3. tazia banana, dekhne ke liye ghar se nikalne, tazie ki tazeem karna wagera
4.Tazia-dari karne wala fasiq hai, jo ise zaruri qarar de, gumrah bhi hai,
5. tazie par mannat mangna mehndi chadana, chadawa chadana wagera
6.sarkaar imam hussain ki shahadat par, dhol tashe khurafat yazidiyo hi ki yaad gar hai,
7. tazie par dhol, tashe, matam, khail kood wagera,
8. tazie me chanda dena ya kisi bhi tariqe se unki madad karna,
9. bachcho ko faqeer banana or ghar ghar bheek mangwana (ye sab najaiz kam hai)

Fatawa Razawiyya Jild: 21 & 24, Safah: 246 & 488-510,
Fatawa Behrul uloom Jild: 05 Safah: 238,
Fatawa Faizur Rasool: 2 Safah: 508
Al malfooz Safah: 93

MUHARRAM ME HONE WALE JAIZ KAAM
1. Imam hussai aur deegar buzurgo ki fatiha karna
2. logo ko sharbat paani khana wagera taqseem karna
3. is maah me roze rakhna aur yateemo ke sath shafqat karna
4. muharram ki 10 tarikh ko achhe se achhe khana banana aur ghusl karna
5. muharrma ki 10 tarikh ko tawa chadana jhadu lagana safai karna wagera,

(is maah me ye sab kaam jaiz hai, Fatawa Razawiyya Jild: 24, Safah: 488)
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 365
kya taziya ya dhol tamsha dekhne se ham najayaz kam men barabar ke haqdaar honge, Hazrat

Jawab: 365 بسم اللہ الرحمن الرحیم
G, Ha Tazia ya dhol tashe me shamil hone wala bhi gunahgar hoga,
Hadis e pak me farmaya gaya, : jo jis qaum ki tadad badaye wo unhime se hai, chahiye ki in khurafato se door raha jaye, or ghar walo ko bhi mana kiya jaaye naa window se dekha jaye naa chhat wagera par khwateen ko chadne diya jaye, or bachcho par sakhti se rok lagai jaye or naa is kaam me chanda de kar madad ki jaye.
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 366
Hazrat fashik kise kehte hain hame samajh nahi aaya

Jawab: 366 بسم اللہ الرحمن الرحیم
Firoz ul lughat safah: 922 par hai
Fasiq- (فاسق) - Gunahgar, badkar, jahannami, jhotha,
واللہ تعالٰی اعلم

Suwal no. 367
Shia matam kiyo karte hai aur gham kiyo manate hai inka kiya role hai kufa me ya dusri jagah..

Jawab 367 بسم اللہ الرحمن الرحیم
Mujhe inki itni tehqeeq nahi, or me zyada waqt ko apni qaum sunniat ki islah ki sarf karta hu, gair log kya karte hai aur kyun, iski tehqiq ka waqt nahi milta aaj sunniyat ki halat bahut nazuk hai, or shayad iski wajah bhi yahi hai ki hamne apne amal or aqeede ki islah par tawwaju nahi di, itna janna zaruri hai ki siwaye maslak e alaHazrat ke koi firqa haq par nahi ab jo kuchh bhi kare, rahega jahannami or gumrah, Chahe shia ho wahabi ya deobandi, rahi ilm me izafe ki baat, to pehle farz uloom seekhne chahiye taki kal qiyamat me azab se bache jab wo poori tarah sikh jaye to nafil or mustahab ilm ki janib aana chahiye

Shia matam imam hussain ki shahadat par karte hai, or afsos karte hai ki shayad ham hote to ham bhi jung me hissa lete, or hamare mazhab o maslak me 3 din se zyada matam or gham jaiz nahi, siwaye aurat ko (siwaye iddat ka waqt).
واللہ تعالٰی اعلم

Suwal no. 368
Janab billi palna kesa hai iske baare me bataye.

Jawab: 368 بسم اللہ الرحمن الرحیم
Billi palna sharann Jaiz hai balki hadees me iska sabut hai or khud Huzoor (علیه السلام) ke hujre e mubarak me bhi billa aa jaya karti thi ek martaba huzur wuzu farma rahe the ki ek billi aai apne wuzu ka paani uske samne kar diya or billi ne piya fir apne usi paani se wuzu kiya, or sahabi jinhe billi panle ki hi wajah se “abu huraira” kaha jata hai,
Jo janwar insano se manoos ho une pala jaa sakta hai harj nahi, wo aise naa ho jo naapaki aur gandagi ka lihaz naa kare, aur shariat ne unhe palne se mana naa kiya ho, or janwar ka khane ka lihaz rakha jaye ki waqt waqt par unhe khana paani dikhaya jaye,
واللہ تعالٰی اعلم

Suwal no. 369
Tajizadaree kaha se aayi

Jawab: 369 بسم الله الرحمن الرحيم
Shariat me tazie ki kich asal nahi hai, or jo kuchh iske sath kiye jaate hai sab najaiz, hai, or kisi mazar shareef ki naql bana kar ghar me rakhna jaiz hai jaise ki madine ya kaba ki magar wo dekhne me asl hi lage yani agar koi kaba gol banayega to sahi nahi ki asl kaba gol nahi thik isi tarah imam ki mazar bana kar rakhna jaiz magar mazar waise hi ho jaise haqiqat me hai, magar jo logo ne ye taziye ki shakl di bilkul jaiz nahi awwal to ye ki mazar ya roze is tarah building numa hai bhi nahi to ye farzi mazar hui jiski shariat me ijazat nahi, ab raha dhol bajana to ye kaam yazidio ne kiya tha ki wo imam ko qatl karke dhol tashe lekar galio me ghoomte the, ye uski asl hai, in dhol bajane walo se agar puchha jaye ki apne buzurgo ki barsi par dhol kyun nahi bajate sirf niyaz kyun karte ho to shayad awam naa aye, magar imam ke urs par dhol apne buzurgo ke urs ya barsi par bhi bajaye to kya ye zaiba dega,

MUHARRAM ME HONE WANE NAJAIZ OR HARAM KAAM Jaise…
1. Shariat me taziye ki kuchh asl nahi aur jo kuchh bid'at iske sath kiye jaate hai sab najaiz hai,
2. Hindustan me jis tarah taziadari raaij hai naajaiz haram wa bid'at hai,
3. tazia banana, dekhne ke liye ghar se nikalne, tazie ki tazeem karna wagera
4.Tazia-dari karne wala fasiq hai, jo ise zaruri qarar de, gumrah bhi hai,
5. tazie par mannat mangna mehndi chadana, chadawa chadana wagera
6.sarkaar imam hussain ki shahadat par, dhol tashe khurafat yazidiyo hi ki yaad gar hai,
7. tazie par dhol, tashe, matam, khail kood wagera,
8. tazie me chanda dena ya kisi bhi tariqe se unki madad karna,
9. bachcho ko faqeer banana or ghar ghar bheek mangwana (ye sab najaiz kam hai)

Fatawa Razawiyya Jild: 21 & 24, Safah: 246 & 488-510,
Fatawa Behrul uloom Jild: 05 Safah: 238,
Fatawa Faizur Rasool: 2 Safah: 508
Al malfooz Safah: 93

MUHARRAM ME HONE WALE JAIZ KAAM
1. Imam hussai aur deegar buzurgo ki fatiha karna
2. logo ko sharbat paani khana wagera taqseem karna
3. is maah me roze rakhna aur yateemo ke sath shafqat karna
4. muharram ki 10 tarikh ko achhe se achhe khana banana aur ghusl karna
5. muharrma ki 10 tarikh ko tawa chadana jhadu lagana safai karna wagera,
(is maah me ye sab kaam jaiz hai, Fatawa Razawiyya Jild: 24, Safah: 488)
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 370
Hazrat kya aurte masjid ja sakti hain ya nahi agar nahi ja sakti he to wajah kya he

Jawab: 370 بسم الله الرحمن الرحيم
Aurat masjid ibadat ke liye nahi jaa sakti, kisi zaruri kaam wagera se jaa sakti hai, or namaz ke liye islye nahi jaa sakti ki daur purfitan hai ulama ne iski ijazat nahi di, fir chahe Huzoor (عليه السلام) ke waqt me jaati ho magar ab nahi ki wo waqt pak tha ab daur fitne ka hai, fiqh ka qaida hai ki "zamane ki tabdili ke sabab ahkam ki tabdili ka inkar nahi kiya jaa sakta"
واللہ تعالٰی اعلم

Suwal no. 371
qabristan me jakar dua mangne ka sahi tariqa keya hai aur keya padhna hai ?

Jawab: 371 بسم الله الرحمن الرحیم
Pehle qabristan me jaate hi salam kiya jaye, "assalmu alaikum ya ahl al-qubur" fir qabr se 4 hath ki doori par paaun ke pas khada ho kar, jo surate yaad ho padh kar isal kar sakta hai, warna charo qul padh kar bhi warna sureh fatiha padh kar bhi, or ho sakte ho qabr ke pas beth kar yaseen ya quran ki tilawat kar sakta hai,
واللہ تعالٰی أعلمُ بالصـواب

Suwal no. 372
Eid ki namaz padna aurto ke liye kaisa? Kya padna farz ya wajib he ? Eidgah me padna zaruri he ya ghar par ? Ba-jamat ya akele?
Barae mehrabani hawale se batae agar hadis me aaya he to

Jawab: 372 بسم الله الرحمن الرحیم
Eed ki namaz aurato ke liye nahi hai, jis tarah juma nahi to naa akele padhe naa eed gah jaye naa ghar me naa jamat se, iske alawa aur namazo ki bhi jamat ki ijazat aurat ke liye nahi hai, aurato ko jamat se namaz padhna makruh hai, isi tarah aurat ko imam banna bhi makru
Fatawa Faizur Rasool Jild: 1, Safah:425 par hai "Aurato ko eedgah ki hazri jaiz nahi."
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 373
zuhar/asar ki namaz me imam kirat-aahista kyon padhte hai aur baki namaz me buland.??
Plzzzz jawab do Hazrat

Jawab: 373 بسم الله الرحمن الرحیم
In namazo me imam ko qirat ahista karna wajib hai islye ahista ki jaati hai or baki namaz me jab suraj chipa hua hota hai (un namaz me) qirat tez karna ki pehli saf sun sake ye wajib hai, agar bhool ke iske khilaf kiya to sajda sehev hoga jaan kar kya to namaz naa hogi.
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 374
Hazrat aurte kya salam pad sakti hain

Jawab: 374 بسم الله الرحمن الرحیم
Aurat ki awaz bhi aurat hai yani gair mard ko bila wajab suna nahi sakti, to agar aurate ek ghar me jama hai aur is tarah mic par salam padhe ki unki awaz gair mard sune to salam ki ijazat nahi aur agar is tarah padhe ki awaz kisi mard tak naa jaye to jaiz hai chahe mic se padhe ya bila mic asl masala wahi hai jo guzra ki awaz mard tak naa jaye or agar mic se awaz bahar jaye or bina mic naa jaye to bina mic padh sakti hai salam padhna aurato ko bhi jaiz hai.
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 375
Agarjanamaz kam he namazi ziyada us waqt main kya ham koi saf ruptta ya sirf takhat ya farsh pe namaz pad sakte hain

Jawab: 375 بسم الله الرحمن الرحیم
G, han, pak saf kisi bhi kapde par namaz padi jaa sakti hai, or agar sajda zameen par karen to mustahab hai, yani is fail ka zyada sawab payega, or koshish bhi yahi karni chahiye ki sajda zameen par kiya jaye. Isme swab zyada hai,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 376
Hazrat agar9 ko roza koi na rakhe to kya 10 roza nahi rakha ja sakta he

Jawab: 376 بسم اللہ الرحمن الرحیم
Agar koi 9 moharram ka roza naa rakh sake to 10 or 11 ka rakh le warna 10 ka bhi kafi hai, or behtar ye hai ki 9 ya 11 ka bhi koi ek 10 ke sath mila le,
Hadis me aya ki moharram ki 10 ka roza pichle 1 sal ke gunah ko mitata hai,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 377
chishti ka asal mana kya he

Jawab: 377 بسم اللہ الرحمن الرحیم
Afghan (chisht) ke logo ka ek naam hai, chisht ke badshah ko bhi chishti kehte hai or sufio ke ek silsile ka naam, jo khwaja ghareeb nawaz se chala.
واللہ تعالٰی اعلم

Suwal no. 378
Janab hadees kiyun zaruri hai to kis ko mane sahi ya zaef

Jawab: 378 بسم اللہ الرحمن الرحیم
Allah or rasool ke deen yani islam par poori tarah qayam rehne ke liye sahi tariqe se musalman banne ke liye hadis ko manna or uspar amal zaruri hai,
Hadis ki kai qismen hai, or muhaddiseen ne iske kai darje kiye hai, or har darje se alag alag ahkam nikale jate hai, zaeef hadis ka matlab jhuthi hadis nahi hota ye bhi hadis hi hai. or hadis nabi ka farman hota hai isme sahi or zaeef kuchh nahi, zaeef to rawi hota hai, hadis nahi, magar urf me zaeef hadis keh diya jata hai,
Zaeef hadis se haram halal ke masale nahi nikale jaate magar fazilat ke tor par zaeef hadis par amal karna mustahab hai, or ek ahm baat zaeef hadis qaum ke kasrat se aml me laane ke sabab hasan ban jaati hai,
Jaise anguthe chumne wali hadis zaeef hai magar ye haram halal ka masala nahi to isi liye fazeelat ke tor par amal me laai jaa sakti hai, jaise budh ko nakhun naa katna ki isse safed dag ki bimari hoti hai, ek buzurg ne ye socha ki hadis zaeef hai or budh ko nakhoon kate or unhe bars(safed dag) ka marz ho gaya, rat ko soye to Huzoor (علیہ السلام) ki ziyarat hui farmaya mene socha hadis zaeef hai, to Huzoor (علیہ السلام) ne kuchh yu farmaya, **tumhare liye itna kafi tha ki wo hamara farman tha**,,
Islye har hadis par amal nabi se muhabbat ki nishani hai, siwyae mozu ke kyunki mozu hadis nahi hoti balki jhuthi bat nabi ki taraf mansoob ki gai hoti hai,
واللہ تعالٰی اعلم

Suwal no. 379
hazart janaza ki namaz ki niyat keya hai aur tariqa bhi bata den.

Jawab 379 بسم اللہ الرحمن الرحیم
Niyat is tarah kiya kare, namaz allah ke liye or dua is janaze ke liye,
Pehli takbir me sana padhi jaati hai
Doosri takbir me durood e pak,
Teesri takbir me dua (agar yaad naa ho to fatiha bhi ba-tor dua ki niyat se padhi jaa sakti hai)
or chothi takbir kehte hi dono haath khol dene chahiye or salam ferna chahiye yehi sahi tariqa hai, or jo kuch log ek taraf salam ferke ek hath kholte hai dosri taraf fer ke dosra hath ye tariqa kahi likha nahi hai, or kuch logo salam fer-ne ke bad hath kholte hai ye bhi durust nahi, sahi wahi hai, jo upar byan hua ki chothi takbir par dono hath kholne chahiye or fir salam
واللہ تعالٰی اعلم

Suwal no. 380
manoos ke kya mayne hai

Jawab: 380 بسم الله الرحمن الرحيم
Weh janwar jo insano ke sath ghul mil kar rehte hain unka palna jaiz hai, jangali palna jaiz nahi ki inse nuksan ka andesha hai , bas jise hadis me mana na kiya gaya ho, jaise kutta manoos hai magar palna jaiz nahi, or billi pal sakte hai,
والله تعالٰی اعلم

Suwal no. 381
Agar koi gair muslim shaks humhe salam karta hei toh kya uska salam lena jayaiz hei ya nahi

Jawab: 381_بسم الله الرحمن الرحيم
AlaHazrat Imam Ahle Sunnat FATAWA RAZAWIYYA Jild: 22 Safah: :378 par likhte hai,
Kafir ko salam haram hai
Or age likhte hai,
Kafir ya fasik ko salam karne ki sahi zarurat pesha aye to Lafz salam naa kahe naa koi aisa lafz jo tazimi naa ho.. Majboor ho to adab kahe (yani aa mere paun daab)
<Or majburi ki halat me adab kehte waqt bhi dil me unki tazeem Ki niyat nahi honi chahiye,,

isi tarah agar kafir salam kare to badle me sirf “wa alaikum” kahe.
والله تعالٰی اعلم بالصواب والله یرجع الیہ مأب

Suwal no. 382
Hazrat asure ki namaz kaise padi jati he aur is me kaun si bate aham he aur kaun sa time mukarrar hai

Jawab: 382 بسم الله الرحمن الرحيم
Makruh waqt ke siwa har waqt us din me padh sakte hai, niyyat nafil namaz ki hogi,
Char rakat is tarah padhe ki har rakat me ayat al kursi ek bar or ikhlas 3 bar, bad namaz 100 bar sureh ikhlas, to gunah se pak hoga aur jannat me beintiha nemate milengi,
والله سبحٰنہ وتعالٰی اعلم

Suwal no. 383
Magreeb ke waqt maa ka bachhe ko dudh pilana mana he kya ? Dudh pilane se murad bahar ka dudh nahi ma ka dudh he, Kuchh log kehte he magreeb ke waqt dudh pilana achha nahi hadith me iska koi byan he kya? Mehrbani karke is masle par roshni dale.

Jawab: 383 بسم الله الرحمن الرحيم
Magrib ke waqt maa ka bache ko dudh pilana jaiz hai, isme koi harj nahi or na meri nazar se koi aisi ibarat guzri jisme mana kiya gaya ho, balki bachcha agar bhook se ro raha hai to beshak bezuban ko taklif dena jaiz nahi, or roman english me hadees is tarah likhte hai “HADEES” naaki “hadith”
والله تعالٰی اعلم

Suwal no. 384
Jitne bhi kaam haramkaari me aate hain, Kya unki koi list hai ?

Jawab: 384 بسم الله الرحمن الرحيم
Mere pas nahi, or ulama ki kitabo me ho sakti hai,
والله سبحٰنہ وتعالٰی اعلم

Suwal no. 385
islam mazhab me aqeeda keya hai, aur aqaid aur fihrka kab se shuruwat huwi aur kinyo huwi

Jawab: 385 بسم الله الرحمن الرحيم
Aqeedah islam ki wo buniyad hai ki baz aqeedo par iman farz hai jaise allah ek hai, agar kii ye aqeeda nahi rakhta to momin nahi, thik isi tarah har nabi zinda hota hai, wagera wagera
Aqeedo ko iman laa kar hi musalman bana jata hai or ye Huzoor (عليه السلام) or unse pehle nabio me bhi raij tha, Firqo ki shuruat Huzoor (عليه السلام) ke waqt se thi magar is qadr khul kar zahir ho kar nahi aye the, us waqt bhi munafiq mujood the, jo musalmano ki saf me rehkar namaz bhi padhte the or dikhne me musalman bhi the, magar dil me aqeedah islam ka nahi tha jinhe Huzoor (عليه السلام) ne juma ke roz masjid se bahar nikala,
Firqo ki khabar Huzoor (عليه السلام) ne farmai hai ki kuchh or bhi log islam ka chola pehen kar ayenge unse bach ke rehna or wo isilye hai ki taki musalman unke behkawe naa aye or apna iman naa kho de,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 386
Fasik o fazir se kya muraad hai?

Jawab: 386 بسم الله الرحمن الرحيم
Fasiq- (فاسق) - Gunahgar, badkar, jahannami, jhotha,
واللہ تعالٰی اعلم

Suwal no. 387
Kisi ko dekh kar fasik hone ki khabar kaise hogi ? Aur kya fasik ko bhi salaam karna haraam hai?

Jawab: 387 بسم الله الرحمن الرحيم
Fatwa zahir par hota hai batin par nahi, jo khul ke ailaniya gunah kare us fasiq ko fasiq e moallan kehte hain, or jo fasiq ke ehkam hai wo is par hai, maslan gali dene wala bhi fasiq hai magar wo ghar me gali deta hai or bahar nahi to ham uski nisbat fasiq ka guman nahi karenge, magar jiska fasiq hona khule tor par ho jaise dari naa rakhna ya 4 angusht se kam karne wala fasiq hai or ye ailan ke sath gunah hai, ya baal kandho se zyada bade rakhna ya gaane sunna ya namaz na padhna ye sab fasiq hai, or hadis me fasik ko salam ki mumaniat aai hai, fasiq ko salam karna mana hai,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 388
taqleed kiya hai aur yeh kiun zaroori hai.

Jawab: 388 بسم الله الرحمن الرحيم
Kisi ki qol ko bedalil man lene ka naam taqleed hai, ye islye zaruri hai ki har aam shaks quran hadis ka matlab nahi samjha payega or hoga ye ki har jahil apni aqal se quran ki tafseer or hadees ki sharah karega, or is tarah jahannam me jayega lihaza, kisi aisi ki taqleed jiska ilm ijtihad ko pahucha ho or allah ne use apne karam se mujtahid banaya ho to uski taqdeel ki jaye, or ulama ne taqleed karne ko wajib likha hai or naa karne ko haram, or jo taqleed nahi karta shaitan ke raste par hai, or har admi khud quran hadis nahi samjh sakta. Or surah fatiha me allah se har musalman ye dua kart hai, “hame seedha rasta chala rasta unka jin par tune ehsan kiya” ye ayat taqleed ko kafi hai ki charo imam par allah ne ahsan e azeem kiya to ham inhe ke raste par chalne ki dua karte hai.
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 389
Hazrat haram najaiz main fark kya he ?

Jawab: 389 بسم الله الرحمن الرحيم
Haram ki or bhi qism hai, or jaise jiski mumaniat dalil e qata'i se sabit ho ye farz ka muqabil hota hai yani jis tarah farz par amal zaruri usi tarah haram se bachna zaruri (yahi farz ka karna or haram ka naa karna) lafz najaiz ek aam lafz hai jo kabhi haram ke liye bola jaata hai kabhi makruh tehrimi ke liye bhi bola jata hai,
har haram najaiz hai, magar har najaiz haram nahi hota.
واللہ تعالٰی اعلم

Suwal no. 390
kya hamen kuran ke sajde turant karne chahiye aur iski niyat kaise mukammal hogi

Jawab: 390 بسم الله الرحمن الرحيم
Qurani ayat ke sajde (namaz me) forann karna wajib hai, maga namaz ke bahar **foran wajib nahi**, or, isi tarah us ayat ko padhne wale ke sath sath sunne wale par bhi sajda karna wajib hota hai, or ye bhi dekha jata hai ki quran koi padhta hai or sajde kisi or se karwata hai ye bhi ghalat hai, yani quran poora karke jisse bakhshwate hain, usi se sajde karwate hain, ye tariqa sahi nahi hai,

Bahar e Shariat Jild: 1 Safah: 733 par hai
"ayat e sajda namaz ke bahar padhi to foran sajda kar lena **wajib nahi**, han behtar hai,

Or ye zaruri nahi ki ayat ko arabi me hi padha jaye balki uska tarjuma bhi padha ya suna to bhi sajda wajib hota jaisa ki Bahar E Shariat Jild: 1 Safa:730 par hai
"Farsi ya kisi or zuban me ayat ka tarjuma padha to padhne wale or sunne wale par sajda wajib ho gaya, chahe sunne wale ne ye samjha ho ya naa samjha ho ki ye ayat e sajda ka tarjuma hai. albatta ye zaruri hai ki use naamaloom ho or bata diya gaya ho ki ye ayat e sajda ka tarjuma hai,"

Sajde ki niyat ye karna zaruri nahi ki fula ayat ka sajda kar raha hu, bas dil me sajde ki niyat kafi hai,
Durr E Mukhtar Jild:2 Safa: 499 par hai,
"Iski niyat me ye sharat nahi ki fula ayat ka sajda kar raha hu, balki mutlaqann sajda e tilawat ki niyat kafi hai,"

Iska tariqa ye hai ki jab sajde ki ayat padhe to foran quran side me rakh kar sajde kar le, yani bethe bethe bhi ho sakta hai, sirf sajda karna kafi hai sajde ki tasbih naa bhi padhi to bhi harj nahi. Or behtar ye hai ki khade ho kar, allahu akbar kehte huye sajde me jaye or 3 bar sajde ki tasbih padhe, fir khada ho ye sunnat hai jaisa ki
Fatawa Alamgiri Jild: 1 Safa: 130 par hai,
"sajde ka sunnat tariqa yeh hai ki khade ho kar "allahu akbar" kehta huye sajde me jaye or kam se kam 3 bar (sajde ki tasbih kahe) fir allahu akbar kehte huye khada ho jaye, awwal akhir allahu akbar kehna sunnat hai or khade ho kar sajde me jana or fir khade hona mustahab hai"

Tanweerul Absar Jild: 2 Safa: 700 par hai,
sajda e tilawat ke liye allahu akbar kehte waqt naa hath uthana hai naa usme tashahud hai naa salam,
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 391
kya maaruful Quran (Molana mufti Mohammed safi) kitaab hamari hai.

Jawab: 391 بسم الله الرحمن الرحيم
Mariful quran koi kitab nahi balki quran ki tafseer hai, or ye tafseer deoband ke alim ne likhi hai jiska naam apne suwal me likh diya, or is tafseer ka padhna jaiz nahi, or naa ghar me rakhna ki kya ajab apke bad koi padhe or aqeede ke khilaf baat paye or amal kare, agar apke pas ho to unki masjid me rakhwa diya jaye, or behtar hai ki, sunni tarjuma or tafseer padhni chahiye, jaise kanzul iman may khzain ul irfan

واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 392
kya deobandi wahabi aur badakeedo ko kafir Kah sakte hai agarnahi to kyun nahi.

Jawab: 392 بسم اللہ الرحمن الرحیم
Wahabio ke aqeede kufriya hote hai unke kufr me shak nahi inhe kafir keh sakte hai, or deobandio me har ek kafir nahi, magar wo zarur kafir hai jo ye jante huye bhi ki ashraf ali nabi ki gustakhi ke sabab kafir huya or ye use fir bhi musalman balki apna imam jaane to kafir hai, baki jo awam hai to unhe kafir nahi kahenge, jab tak unke aqeede kufriya naa ho ya zaruriyat e deen se inkar naa kare magar gumrah zarur hai, to jo ashraf ali wagera deoband ke alimo ki khuli ghustakhi jaan lene ke bad bhi inhe musalman jaane khud kafir hai,
واللہ تعالٰی اعلم

Suwal no. 393
Hazrat musannaf ibne sheyba kya hamari kitab he

Jawab: 393 بسم اللہ الرحمن الرحیم
Hadis ki saari kitabe hamari hi kitab hai, unka padhna jaiz ho hoga, magar ye dekha jayega ki iska tarjuma kisne kiya, Jis tarah quran bhi musalman ke liye hi hai, magar kuchh jahilo ne uski kuchh ayat ka tarjuma bir-ray kar diya, us tarjume ka padhna thik nahi magar quran padha jayega, is tarah bukhari ka bhi tarjuma ahle khabsee aur deegar badmahzab ne kiya to unke tarjume wali bukhari naa padhi jaye sunni mustanad alim e deen ke tarjume wali koi bhi hadis aur sharah padhi jaa sakti hai,
واللہ تعالٰی اعلم

Suwal no. 394
Ek buzurg hai jinki bargah mein unke murid ek isai ko lai Jo tilawate Quran karta tha lekin unhone sunne se inkar ker diya.
barai karam batai woh buzurg Kon the waqya kya tha (kyun ke yahan kuchh log hai Jo bad akeedon ke kitabon se hawala dete hai aur kahte hai ki hamara imaan kamjor thode naa hai gumrah ho jayenge barai karam kuchh inayat kare

Jawab: 394 بسم اللہ الرحمن الرحیم
Mene waqiya is tarah padha hai, (shayad Fatawa Razawiyya me) ki ek buzorg ke pas kuchh log aye or kaha ki fula basti ka ek shaks jo ki hafiz e quran hai apko quran sunana chahta hai, to apne farmaya ki me uska quran nahi sununga kyunki wo badmazhab hai, logo ne arz ki Huzoor bas quran sunna hai or quran allah ka kalam hai, farmaya beshak quran allah ka kalam hai magar iske sath mujhe us badmazhab ki awaz bhi sunni padhegi,
In buzurg ka naam Hazrat abu baqr (rehmatullah ahey) tha,

Logo ko isse sabaq lena chahiye ki badmazhab ki jaiz baat sunna bhi najazi hai, or buzurgo ne farmaya ki jis rah se ise ate dekho to rah badal lo, or jo kehte hai hamara iman kamzor nahi to wo shetan ke dhoke me hai, ye shetan ki chal hai, unhe is waqiye se ibrat leni chahiye ki kal jab dajjal ayega to kuchh log use dekhne ke liye jayenge or wo musalman honge, or kahege ki ham to musalman hai ham dajjal par iman nahi layenge bas dekhne jate hai magar wo bhi kafir ho jayenge, is lye badmazhab ka sath hamesha iman ke liye khatra hai, or hadis me aya ki jo jis qaom ki tadad badaye wo unhi me se hai.
واللہ تعالٰی اعلم

Suwal no. 395
kya dargah sharif pe dargah ko chumna kaisa he

Jawab: 395 بسم اللہ الرحمن الرحیم

Gunah nahi hai, magar beadabi hai, or isse badmazhab ko kehne ka moka milta hai, or adab ye hai ki char hath door reh kar fatiha padhe,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 396
kya mazar par sar rakhna sajda karna kaisa He

Jawab: 396 بسم اللہ الرحمن الرحیم
Sail ke suwal me kuchh zyadati kar di, sar rakhne ka naam sajda nahi hota, or koi bhi sunni musalman mazar par sajda nahi karta balki, ya to chadar chumne ke liye sar jhukata hai, warna qdm bosi ki niyat se. magar fir bhi koi tazeem ke liye sajde ki niyat se jhuke to bhi sirf gunah e kabeera hai magar kafir nahi, or koi ibadat ki niyat se sajda kare ki ye mazar wale ko khuda ya khuda ke barabar mane to zarur kafir magar aisa hota nahi, naa kisi musalman ka ye aqeeda hai ki mazar wala khuda hai, or hamare aqeede hamari kitabo se zahir hai, naa ki awam ki jahalat se jise ahle sunnat ke kisi bhi kaam ka saboot chahiye to wo sunni kitabo ka mutala kare khas kar alaHazrat ki, naa ki awam ko dekhe ki kon kya karta hai,
Amal ka daro madar niyat par hai, jab sajde ki niyat nahi to sajda kaise ? or ek bat sar jhukane ka naam sajda nahi balki qadam chumne ke liye bhi sar jhukaya jaata hai, or ye shariat se sabit hai,
Lihaza mazar par aise fel se bachna chahiye jo awam ki nazar ke bais e fitna bane. Naa sar rakhe na jhuke
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 397
huzur s.a.w namaz ke dauraan rafayden karte the ya nahi ?

Jawab: 397 بسم اللہ الرحمن الرحیم
Jawab dene se pehle me ye zaruri samajhta hu ki sail ko uski ek badi khata se agah kiya jaye aur wo ye ki Suwal me durud ko short me likha gaya hai is tarah likhna najaiz hai, baz log sirf (swad) likh dete hai, ye bhi naa chahiye, **Imam Ahmad Raza Khan Bareilvi** FATAWA Razawiyya Jild: 23 Safah: 386 par likhte hai Huruf (ص) likhna jaiz nahi, balki صلی اللہ تعالٰی علیہ وسلم likha jaye, to roman English me aap (alaihissalam)… likha kare. (allah amal ki tofiq de).. ab jawab ki taraf

Huzoor (علیہ السلام) ne rafayaden kiya the, magar bad me wo amal mansookh ho gaya, or fir rafayaden nahi kia, or sahaba ko bhi mana kara or ye hadis imam muslim ne naqal ki, or akhri amal rafayaden naa karna hai,
Is masale ko is misal par samjha jaa sakta hai ki
Anguthi ulte hath me pehnna sunnat hai, magar hadis me Huzoor (علیہ السلام) ne seedhe hath me bhi pehni fir baad me ulte me pehle or akhri waqt tak isi par amal raha yani fir seedhe me naa pehni ulate me hi pehni to ab seedhe hath me pehnne ka amal mansookh ho gaya or ulate me hi pehnna sunnat hai, isi tarah rafayaden, kiya magar bad me nahi kia, or yaad rakhna chahiye ki mazhab e ahanaf ke nazdeek rafayaden jaiz nahi or shafai ke nazdeek jaiz, magar wahabi gair muqallid hai naa hanafi na shafai, ye rafayaden ki hadis se logo ko dhoka dete hai, or agar wo sach me rafayaden karte hai to hadis me qa'da me bhi rafayden karna sabit hai, to fir q'ada me beth kar rafayden kyun nahi karte qiyam me hi kyun,
وھُو تعالٰی أعلمُ بالصواب

Suwal no. 398
Hazrat, kabhi kabhi ham jaldi main namaz ki neeyat ke darmiyan apne hantho ko pahle bandh lete hain aur takbeer baad main kahete hain to kya hamari neeyat ho jati hai .

Jawab: 398 بسم اللہ الرحمن الرحیم
G, ha Namaz ho jayegi, magar mard ke liye sunnat ye he ki takbeer kehne se pehle hatho ko kaano tak uthaye fir takbir kahe, aur aurat hath chadar ke bahar naa kare,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 399
Namaz ki halat me agar bhukanp aa jae to kya niyat tod sakte hai ?

Jawab: 399 بسم الله الرحمن الرحيم
Namaz ki halat me agar jhaljhala aaye or jaan mal ka khatra ho chahe apni ya ghar me kisi or ki maslan kisi kamre me mareez ya bachcha hai ya zaeef ki, khud baahar nahi aa sakta, ya khauf se use sakht dehshat hogi or khud chal kar bahar nahi jaa sakta, ya aspas kisi ki jaan khatre me hai or siwaye iske koi dusrna nahi or ye jaan bachane par qadir bhi ho to in surato me zarur namaz tor deni chahiye, or agar aisa nahi to nahi torni chahiye,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 400
bhai aap alhamdo sharif yani surat fatiha ka tarjuma byan farmaye

Jawab: 400 بسم الله الرحمن الرحيم
Sureh fatiha ka tarjuma is tarah hai,
Allah ke naam se shuru jo bahut mehrban rehmat wala
Sab khubiya allah ko jo malik sare jahan walon ka
Bahut mehrban rehmat wala,
Roze jaza ka malik
Ham tujhi ko pooje aur tujhi se madad chahen,
Ham ko seedha rasta chala
Rasta unka jinpar tune ahsaan kiya, naa unka jin par ghazab hua or naa behke huo ka,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 401
Hazrat agar ham namaz pad rahe hain aur ammi ya abbu hame kisi kaam se bula rahe he kya salam ferne ke baad wo kaam kar sakte hain ya nahi

Jawab: 401 بسم الله الرحمن الرحيم
G, kar sakte hai, or dua bad me bhi mangi jaa sakti hai,
واللہ تعالٰی اعلم

Suwal no. 402
Aurte bhi ijtamay ka kam karti hai aur taqrir bhi karti hai aur taqrir ke baad salam bhi padti hai mic me yeh sab karna thik hai ?

Jawab: 402 بسم الله الرحمن الرحيم
Is suwal me 3 alag alag suwal darj hai,
1.- aurate ijtime ke kam karti hai- agar ye aurate deen e mateen ki tabligh ke liye ghar se jati hai or pardey ki sharait par kisi ke ghar jaa kar aurate jama hoti hai, fir kuchh naat, quran namaz wagera seekhti hai, or inke jaane ki ijazat ghar me shohar ya gair shadi shuda ko walid ki taraf se hai to harj nahi, balki swab ka kaam hai, ki aaj kal jahalat aurato me zyada pai jaati hai, to agar koi qabil aurat ye zimma uthaye ki hafte me ek ya do din, ghar ke aspas hi ya apne ghar jahan sharai tor par parda ho or gair mard ka dakhal naa ho or ilm e deen sikhe sikhaye to achha hai, or ilm sikhna khas kar apni zarurat ke masail to har musalman mard aurat par farz hai, magar aurat 92 km se zyada tanha safar nahi kar sakti, or ilaqe me bhi aspas ho or maghrib se pehle apne ghar aa jaye, agar yahi mamla hai to ilaqe wale sunni musalmano ko chahiye ki wo bhi apne ghar se bachio ko waha bheje taki wo bhi kuchh farz adab parda namaz wagera, seekh sake, warna ghar me siwaye TV, film Serial ke kuchh hota dekha nahi jaata, aur aurat ko gair mard se padhne se behtar hai ki isi tarah aurato ke ijtime me bheja jaye taki kuchh hasil ho, hadis me aya ki "agar tere zariye se allah kisi ek shaks ko bhi islah farma de to ye tere liye har us chiz se behtar hai

jis par suraj chamakta hai," jabki ye aurate sunni ho naa ki deobandi, warna deobandio ki talim me ghar se aurato ko bhejna ya jana haram hai,

2.- aurate taqrir karti hai- agar aurat kitab dekh kar taqrir karti hai or achha padhna janti hai or apni taraf se kuchh ghalat byani nahi karti to sirf urdu ya hindi padhne wali aurat ko is tarah dekh kar byan karna jaiz hai, fir chahe wo alima naa ho, or agar wo (masha allah) alima hai to alima ko bagair dekhe taqrir jaiz hai, or alim nahi to gair alim ya alima ko be dekhe waaz(byan) haram hai or uska sunna bhi haram,

3.- aurate mic par salam bhi padhti hai- aurato ka bad ijtima salam padhna jaiz hai, jabki awaz gair tak naa jaye or agar awaz jaane ka khatra ho to bagair mic ke hi padhe, or mic ka hukm upar ke sabhi suwal me lagaya jayega, ki aurat byan, salam me mic jab hi istimal kare jab awaz bahar naa jaye, maslan, kisi top floor par ijtima ya salam ho raha hai or mic ki awaz us flat se bahar nahi aati ya us kamre se bahar nahi aati to mic me padhne me harj nahi warna mic se parhez karna chahiye,

واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 403

kya aalim hone ke liye kisi deeni idare ki saned lena zaroori hai

Jawab: 403 بسم اللہ الرحمن الرحیم

Zaruri nahi ki alim hone ke liye deeni idare se sanad zaruri ho, aalim hone ke liye ilm hona chahiye sanad nahi, or bahut sanad wale aise hain jinke pas sanad to hai magar ilm nahi.

Alah Hazrat Imam Ahle Sunnat Imam Ahmad Raza Khan Bareilvi farmate hain:

"Aalim ki tareef ye hai ki aqaid me poore tor se agah ho, aur apni zaruriyat ke masail ko kitab se nikal sakte bina kisi ki madad se ilm kitabo ke mutalle se or ulama se sun sun kar bhi hasil hota hai,"

Ahkam E Shariat Hissa:2 Safa: 231,

isse maloom hua ki alim hone ke liye arabi farsi zubaan ka ana zaruri nahi, balki jo ba-shara, kitabo ke mutalle se ilm e deen sikha or ya kisi alim ke pas jaa kar sikha ho ya ulama se pooch pooch kar ilm hasil kiya ho to wo bhi alim hai, sanad zaruri nahi, alaHazrat imam e ahle sunnat ek aur mukam par is kitab Fatawa Razawiyya Jild: 23 Safa: 683 par farmate hain

"sanad koi cheez nahi, bahut sanad wale ilm se khaali hote hai, or jinhone sanad naa li, unki shagirdi ki liyaqat bhi un sanad walo me nahi hoti, ilm hona chahiye"

Or zahir hai ki koi apne zimme se farz utarne ke liye kisi alim ke pas jaa kar roza namaz ke khas masail sikh sakta hai warna koi kitab alim se puchh puchh kar padh kar bhi ilm hasil kiya jaa sakta hai,

KHABARDAR KHABAR KHABARDAR

Magar chand kitabo ke mutalle karne ke bad kisi ko ye jaiz nahi ki wo logo ke har masale ka jawab de, upar byan karta alim se murad hai ki wo kam se kam apni zarurat ke mutabik ilm rakhta ho, taki apne farz ko anjam de sakte iska ye matlab nahi ki wo logo ko fatwa de, isi tarah dekha jaata hai ki log 2-4 kitab padh kar road par logo ko masail batana shuru kar dete hai, or masail apne aql se batate hain, is tarah kisi ko masaile batana jaiz nahi jab tak ki masale ki 100% sahi maloomat naa ho warna atkal se batana bhi gunah hai fir chahe masala sahi ho, yani yun samjhe kisi ne apni aql se kisi ayat ki tafsir ki ya hadees ka khulasa (sharah) ki or ye ittifaq se 100% sahi nikala to bhi isne haram kam kiya or ye gunahgar hai, kyunki har alim mufassir nahi, or agar kisi sunni tafsir ko byan kiya to thik, or ye bhi yad rakhna chahiye ki har masjid ka imam alim nahi hota, or log bas libas or jhubba daari dekh kar alim sahib samajh lete hai, or samne wala bhi apni shan bachane ke liye jhutha masala byan kar deta hai, khud mera kai bar ka tajurba hai ki mene kai imamo se masle ghalat byan karte suna or to or kai bar muftio se bhi mene khud apne kaan se ghalat masale sune or yad rakhna chahiye jaan kar mufti ghalat masala bataye to ye bhi haram hai magar wo apne ilm ke mutabik sahi batata hai or wo ittifaq se ghalat ho gaya to uspar gunah nahi hai, Fatawa Razawiyya Jild:23 Safah:712 par hai

"han, agar aalim se ittifaqan bhool waqey hui ho, aur usne apni taraf se be-ehtiyati naa ki ho, aur ghalat jawab sadir hua to muakhza nahi, magar farz hai ki mutalla hote hi foran apni khata zahir kare,"

isi tarah kabhi kabhi shan ki khatir shaitan ke jaal me fasa deta hai,
or taqreero ka haal hi kya ki waha to hafiz utha or laga byan karne fir chahe wo alim ho ya naa ho,
Alahazrat Imam Ahle Sunnat farmate hai
Jahil khud waaz (be-dekhe byan) karne bethe to uska waaz kehna haram or uska waaz sunna bhi haram" Aur musalmano par haq hai ki use mimber se niche utar den, Fatawa Razawiyya Jild:23 Safah: 409
Khulasa e kalam ye hai ki alim hone ke liye sanad zaruri nahi ilm hona chahiye magar masale ki yaqeeni maloomat hone ke bad hi byan karna chahiye aqal se nahi, apne dekha hoga ki apke kai suwal der se ate hai or kai jaldi uski yahi wajah hoti hai, jawab pata hota hai magar jab tak fir se naa dekh liya jaye ya dil me itminan naa ho me jawab post nahi karta,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 404
Hazrat, kiya islam main paint shirt pahna mana hai agar hai to kiun ?

Jawab: 404 بسم اللہ الرحمن الرحیم
Shariat me pent shirt pehnna mana THA par ab nahi or jab mana tha us waqt pent shirt me namaz padhna bhi jaiz nahi tha, jaisa ke alahazrat imam ahle sunnat Fatawa Razawiyya Jild: 7 Safah: 302 par likhte hain, "patloon pehnna makruh hai aur makruh kapde se namaz bhi makruh"

Or iske mana hone ki wajah ye thi ki gair qaum ka libas tha or ye libas fasik o fajir ka tha or chunki pehle pent shirt angrezi pehnawe ki nishani thi, musalman ise istimal nahi karte the isilye ise pehen kar namaz makruh thi, iske najaiz hone ki wajah byan karte hue, alahazrat ek or mukam par Fatawara Razawiyya Jild:7 Safa:309 par hai,
"Angrezi wazeh ke kapde pehnne haram shakht haram ashad haram, or ise pehn kar namaz makruh tehrimi kareeb ba-haram wajib ul iada"
Note:
Yaad rakna chahiye AlaHazrat ke ye fatwa us waqt hai ki jab angrezi hukumat thi magar ab daur badal gaya lihaza ye fatwa us waqt ke mutabik sahi tha or ab is par amal nahi (yani ab pehn shirt pehnna haram nahi) kyunki ab pehnna pent shirt ka khas kisi qom ka libas nahi, (magar ye aaj bhi fasik ka libas hai isse bezarurat pehnne se parhez hi karna chahiye,) lihaza ise maujooda hal me ise pehn kar ab namaz padhna jaiz hai,
Fiqah ka ek qaida hai "zamane ki tabdili ke sabad ahkam ki tabdili ka inkar nahi kiya jaa sakta"
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 405
Wahabi kahta he mazar banana jaiz kaise hua Or Wahabi kahta he, Allah Ke Nabi ki hadees he ki jis kabar Ke nishan MIT Jaate he uski magfirat ho jaati he to mazaar banana to kaise jaiz huwa or ye fazilat kaise mil sakti hai, Plz mujhe javab do abhi wahabi ko javab dena he.

Jawab: 405 بسم اللہ الرحمن الرحیم
Gair e alim jo munazre ke fan se waqif naa ho or naa bahut ilm me maharat rakhta ho to use munazra behes me padhna gunah hai, or sail par ye wajib nahi ki wo har wahabi ke suwal ka jawab zarur de or naa mujh par wajib ki me is jawab ko bahut jald du, mere par masroofiyat kafi hoti hai, or group ke alawa bhi personal par suwal hota hai, or me us suwal ko pehle ahmiyat deta hu jo zyada zaruri hai, or gair zaruri suwal karne se bachna chahiye, agar aap sunni hai to ap mazar ko maano or wahabi naa mane to use uske hal par chor do, or ane wale nahi, jab ye khabees "ALAHAZRAT" ki baat nahi mante to aap or mujh jaise chote "Hazrat" ki baat kaise man jayenge.

Mazar urf e aam me nek shaks ya wali ki us qabar ko kaha jata hai jis par gumbad hoti hai, or ye jaiz hai, Bahar E Shariat me Durre Mukhtar ke hawale se farmaya ulama aur aale rasool ka qabar par kubba (gumbad) banana jaiz hai, bas ye kafi hai, or dalil naqliya ka waqt nahi apke shok ke khatir dalil e aqliya de raha hu, jo apke aqeede or iman ki hifazat ke liye kafi hai, or wo ye hain,

Zamana kon sa behtar or achha tha ye wala jisme aap hai ya wo jo apke buzurgo ne kata, nek log samjhdar or deen shariat ke paband log ab zyada hai ya pehle ya ane wale waqt me honge ? zarur iska jawab hai ki jo log chale gaye wo behtar the wo isilye ki zamana nabi ke daur se jitna door hoga utne fitne zyada hoge or jo log Huzoor (عليه السلام) ke waqt ki jitne kareeb the wo hadis quran zyada achhe se jante the or hadis me farmaya- (khulasa) har guzra hua din maujuda din se behtar hai aur har maujda din behtar hai (kal) ane wale se,
Ab wahabi se ye puchha jaye ki gaus e azam ki mazar kab thi or kin logo ne banai, or ghareeb namaz ki kab se hai, kya ye mazar banane bareili se koi ahmad raza gaya ? agar nahi to kya sahaba taba'i ke dor me log alim nahi the unhe maloom nahi tha ki kya jaiz nahi ya fir ab ke wahabi zyada janta hai or ek baat, wahabi jis bukhari ki hadis par chilata firta hai use shayad maloom bhi nahi imam bukhari ki bhi mazar hai, ab ye kisne banai, kiya imam ke shagird nahi jante the ki mazar jaiz nahi, or imam e azam ki mazar par imam shafai jate the, or gaus e azam imam hambal ke mazar par jaate or imam abu hanifa Huzoor (عليه السلام) ke mazar par, zahir hai, mazar koi nai chiiz nahi, naa gunah na bid'at, naa naya kaam
Balki mazar ko banane ka khas maqsad ye hota hai ki logo ko pata chale ki ye aam qabr nahi wali ki qabar hai or log uski tazim kare or barkate le, or duaye kare, or sahaba ke waqt me jab sukha padha to log Hazrat ayesha (radiallah anha) ke pas gaye apne farmaya Huzoor (عليه السلام) ki qabar ki chhat se khirki nikal do aisa karte hi barish ho gai, (or khirki jab hi mumkin hai jab chhat ya gumbad ho or chhat ya gumbad bhi jab hi mumkin hai jab charo deewar ho, (bas charo deewar or gumbad kaa nam ho to mazar hai). jo sahaba ke waqt me Huzoor (عليه السلام) ka bhi tha, or ahle bait ka bhi, magar nazadi hukumat ne kafi mazar tor diye, apne batil aqeede ko sacha sabit karne ke liye or aap bajaye apni islah or apne sunni bhaio ki islah ke inki islah me lag gaye, jabki inke liye hidayat ki dua bhi fizul hai,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 406
Hazrat, girls ka eye brows (threading) karwana gunah hai ya nahi ,,,WO agar parde me rahti hai to threading kara sakti hai?

Jawab: 406 بسم اللہ الرحمن الرحیم
Bukhari ki Hadis e pak me aisi aurato par lanat farmai or ise qiyamat ki nishani me shumar farmaya ki akhri zamane me aurate apni bhawen ke baal nochengi,
Farmaya: (khulasa e ahadees e mubarka) jo aurat haseen banne ke liye bhaweno ke baal noche us par allah ki lanat hai, aur godne wali aur gudwane walio par bhi .. isi tarah mardo ki wazeh banane walio par bhi... mu ke bal nochne walio par (allah ki banawat me tabdeeli karti hai)
Undatul Qari Sharah Bukhari me is hadis e pak ki sharah is tarah byan ki (khulasa)
hadis me haseen banne ke liye lanat aai lihaza is qaid ka lihaz rakha jayega, yani koi khubsurat hai or mazeed khubsurat banne ke liye bhawen banwaye to is hadis ki zad me hai, lanat ke tehet hai.

or agar kisi aurat ke bhawe is qadr hai ki jisse chehra badnuma lagta hai jisse rishte me rukawat ya farq aata ho ya rishta tutne ka khatra ho to is bad numai se bachne ke liye zaruratan aisa kare to harj nahi.. magar niyat yahi ho ki badnumai se bachne ke liye naaki khubsurat dikhne ke liye.. or agar aisi koi bat nahi mehez shohar ke liye aisa karegi to bhi gunahgar hogi, allah aur uske rasool ki hukm me kisi ki ita'at jaiz nahi. Or farmata hai tumhara rab apne kalam me ki: Rasool jo den lelo, jisse mana Karen, baaz raho.
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مأب

Suwal no. 407
kya kalam ki telawat karte time koi shaks aa jaye aur salam kare to uska jawab dena chahiye ya aane wale ko salam karna chahiye.

Jawab: 407 بسم اللہ الرحمن الرحیم

Ibadat yani (tilawat e quran, durud, zikr, tasbih, byan,..) me mashgool shakhs ko aane wala salam naa kare, or agar kara to inhe jawab dena wajib nahi, marzi hai den, ya nahi, jaisa ki **Mufti Amjad Ali Azami** apni tafneef yani Bahar E Shariat Jild:3 Safah: 462 par likhte hai,
"jo shaks masjid me aya aur hazireen e masjid tilawat e quran wa tasbih wa durood me mashgool(busy) hai ya intizar e namaz main to salam NAA KARE, ki ye salam ka waqt nahi, isi waste fuquha yeh farmate hain ki inko ikhtiyar hai jawab den ya naa den,
Fir age farmaya
"koi shakhs tilawat me mashgool hai ya dars ya ilmi guftugu ya sabaq ki taqrar me hai to use salam naa kare"
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 408
Aleena aur Alveena nam islam mazhab me kaisa

Jawab: 408 بسم اللہ الرحمن الرحیم
Jaiz Hain,
واللہ تعالٰی اعلم

Suwal no. 409
Janab Kya do janu baith kar hi duaa mangni chaiye ? 4 janu kyun nahi ?

Jawab: 409 بسم اللہ الرحمن الرحیم
Do janu beth kar, sar niche or dono hath khub khol kar unche utha kar aur hathelio ka rukh asman ki taraf karke dua manga dua ke sunnat aur adab me se hai naaki farz wajib se,
or 4 janu beth kar bhi mang sakte hain aur dua ke liye hath bhi uthana zaruri nahi, chalte chalte, uthte bethte, lette waqt aur har andaz me dua mangna jaiz hai, isme kuchh harj nahi ki or naa sirf hath utha kar ke dua mangne ka naam dua hai, dil dil me apna kam karte waqt poore din bhi dua ki jaa sakti hai,

Aur agar koi 4 janu beth kar dua ko mana karta hai to ghalati par hai uski kam ilmi hai shariat se iska koi talluq nahi
واللہ سبحٰنہ وتعالی اعلم

Suwal no. 410
Wazu ke liye dadhi ka mukamal tareeke se bhigna zaruri hai ?

Jawab: 410 بسم اللہ الرحمن الرحیم
Iska jawab dete huye
Sadr-us-sharia,
Badru-tariqa,
Qazi e Islam,
Faqh-e-Hind,
Hazrat e Allama, Maulana,
Al-Haji, Al-Qari, Al-Mufti,
Muhammad AMJAD ALI AZAMI
(Alaihirrehma) Apni Shohra e afaaq Tasneef Bahar e shariat Jild:1 Page: 289 Par Farmate hain
"dari ke baal agar ghane naa ho to jild ka dhona farz hai aur agar ghane ho to (dari) gale ki taraf dabane se jitni chehre ke gird aye unka dhona farz hai aur jar ka dhona farz nahi or jo (bal) halqe se neeche hun unka dhona zaruri nahi "
واللہ تعالٰی أعلمُ بالصواب

Suwal no. 411
ek waqt me kitne time ki kaja namaze padh ya ada kar sakte hai

Jawab: 411 بسم الله الرحمن الرحیم
Ek waqt me jitni allah tofiq aur taqat de aur zehen hazir rahe yani bor naa ho to jitni chahe qaza namaze ada kar sakte hai, siwaye makruh waqt ke aur wo makruh waqt ye hain,
1-zawal ke waqt, 2 tulu e aftab ke waqt, 3 magrib se 20 mint. Pehle tak,
asr bad qaza padh sakte hai, or jab magrib me 20-25 mnt. Reh jaye to na padhe,

Qaza namaz chupchap ada karni chahiye, naa kisi ko bataye naa kisi ke samne ada kare naa iska zikr kare, or namaz padhta rahe copy me note rakhe ki kitne din ki fajr padh li,
Or qaza namaze jald ada karne ka ek behtareen tariqa Imam E Ahle Sunnat ne farmaya hai. (jiska khulasa is tarah hai)
Sabse asan or behtar tariqa hai ki pehle ek hi waqt ki namaz ada kare yani pehle sabhi fajr padh le fir is tarah poori hone par agli padhe, jab ke qaza namaz padhe to pehle fajr hi padhe jab tak poori naa ho jaye,
Niyat- iske do tariqe hai (jis tarah chahe padhe,
1- niyat ki maine 2 rakat namaz fajr qaza jo mujhse sabse pehle qaza hui waste allah ke......... allahu akbar
2. niyat ki maine 2 rakat namaz fajr qaza jo mujhse sabse akhri qaza hui waste allah ke......... allahu akbar
(jis waqt ki padhe wahi naam le, zohar, asr wagera) Niyat bandhte hi
Pehle sureh fatiha shuru kar de, fir surat milaye (yani sana wagera naa padhe)
Fir ruku me jaa kar 1 baar tasbih padhe, or sajde me jaa kar bhi ek bar hi tasbih padhe, isi tarah 2 takat padhe or jab salam pherne bethe to attahiyyat poori padh kar, اللھم صلی علی محمد والہ or salam pher de yani bad wali dua bhi naa padhe, is tarah, farz ada karta jaye, (4 rakat wali me akhri ki do rakat me sureh fatiha naa padhe balki 3 bar سبحان اللہ kahe, or vitr me, teesri me fatiha or surat zarur padhe or tabkir keh kar, qunoot naa padhe balki 1 ya 3 bar رب اغفر لی keh le
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم

Suwal no. 412
Hazrat fasik kise kehte hain

Jawab: 412 بسم الله الرحمن الرحیم
Firoz ul lughat safah: 922 par hai
Fasiq- (فاسق) - Gunahgar, badkar, jahannami, jhotha,
واللہ تعالٰی اعلم

Suwal no. 413
janab kiya imam bhukhari (r.a) muklid the

Jawab: 413 بسم الله الرحمن الرحیم
Buzurgane deen ke naam ke baad bhi poora (rahimullah) likhna chahiye,
G. hain Imam bukhari, Imam shafai ke muqallid the
واللہ تعالٰی اعلم

Suwal no. 414
Allah ke rasul salallahu alaihiwssalam duniya se wafat ke baad sahaba unke mazar pe ja ker dua farmate the kiya ?

Jawab: 414 بسم الله الرحمن الرحیم
Kyun Nahi, bad wafat bhi sahaba Huzoor (علیہ السلام) ke roze par dua karte the, balki ye silsila to aaj tak chalu hai, sahaba ta'ba or ab tak buzrgo ka ye mamool hai ki or musalmano ka bhi haj ke waqt me or gair haj me waqt me bhi yahi mamool hai ki madina shareef hazir ho kar dua karte hai,
واللہ تعالٰی اعلم

Suwal no. 415
Agar kisi ko sirf 6 surah yad ho to kya. namaz me wahi surah repeat kar sakte hain. ya or surah yad karna zaruri hai?

Jawab: 415 بسم الله الرحمن الرحیم
G, ha dohra sakte hai, or yaad karna behtar hai magar zaruri nahi, yad rahe farz namaz me kuchh surato ko har namaz me dohrana makruh tanzihi hai, or agar koi or surate yaad naa ho to kuchh karahat nahi, or nafil me bar bar kuchh surato ko dohrana jaan kar bhi makruh nahi, maslan kisi ko kewal do hi surate yaad hai or wo har farz me use hi padhta hai to or yad karna chahiye or jab tak unhe hi padhta rahe, or kisi ko do se zyada yaad hai fir bhi wo kewal unhe hi bar bar har namaz farz me padhe to ye makruh, magar namaz behrhaal har surat me ho jayegi,
واللہ تعالٰی اعلم

Suwal no. 416
Hazrat, log bolte hain ki agar kisi ki qaza namaz baqi hai, to uski nafil namaz nahi Mani jayegi kya ye bat sahi hai, or kya qaza namaz padhna zaruri hai ?

Jawab: 416 بسم الله الرحمن الرحیم
Jiske zimme par koi farz baqi rahe uski nafili ibadat qubool nahi, iska ye matlab hai ki nafil ibadat karne se uska jawab nahi payega or jab wo farz ada kar dega to us nafil ka sawab uske nama e amal me jor diya jayega, warna jab tak sawab se mehrum rahega,
G, han, qaza namaz jald se jald ada karna wajib hai, apni zaruriyat ke kaam se farig ho kar jald se apni qaza namaz ada karni chahiye, balki 5 namaz me jo nafil namaze hoti hai unhe chhor kar unke badle bhi qaza hi poori karni chahiye, jo 3 waqt makruh hai unke alawa har waqt me qaza namaz padhi jaa sakti hai, or jald ada karne ka tariqa hamne byan kar diya hai, jo bahut asan hai,
Bahar E Shariat Jild:1 Safah: 706 par hai,
“jis ke zimme qaza namaze ho agarche unka padhna jald se jald wajib hai, magar bal bachcho ki parwarish aur apni zaruriyat ki wajeh se takhir jaiz hai, to karobar bhi kare aur jo waqt fursat ka mile usme qaza bhi padhta rahe yaha tak ki poori ho jayen”

Fatawa Alamgiri Jild: 1 Safah:52 Par Hai
“qaza ke liye koi waqt tey nahi umar me jab bhi padhega bari-uz zimmah jo jayega, magar tulu, gurub wa zawal ke waqt, (naa padhe) ki in waqton me namaz jaiz nahi”

Durr E Mukhtar Jild:2 Safah: 646 par hai,
“qaza namaze nafil se ahm hai, yani jis waqt nafil padhta hai, unhe chhor kar unke badle, qazaye padhe,”
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 417
Hazrat kiya ek hi masjid me jumma ki namaz do bar ada kar sakte he .jaiase pahle imam saheb ne padahi phir moajzin Saheb padhaye .kiya aisa karna jaiz he.?

Jawab: 417 بسم الله الرحمن الرحیم
Agar jumme ki namaz chhoot gayi ho ya jis par juma wajib naa ho to (fir se) jamat qayim nahi ki jaa sakti, tanha tanha apni zohar padhni hogi,

Durr e Mukhtar Jild: 3 Safah: 36 par hai
Jis par juma farz nahi un logo ko bhi juma ke din shehar me jamat ke liye zohar padhna MAKRUH E TEHRIMI hai, chahe namaz e jume hone se pehle jamat kare ya bad me, Yunhi jinhe juma naa mila wo bhi bagair azan wa bagair iqamat zohar ki namaz tanha tanha padhen, jamat in ke liye bhi mana hai,
واللہ أعلمُ بالصواب

Suwal no. 418
Agar ghussa me koi qasam kha le or baad me afhsos ho tu wo kaise khatam hoga.

Jawab: 418 بسم الله الرحمن الرحيم
Qasam kis chiz ke liye khai or kin alfaz se khai, use likh kar diya jaye,

Qasm khane se Qasam ho jayegi, jabki allah or quran ki hi qasm khai ho iske siwa kisi or ki qasam qasam nahi hoti, jab qasam nahi to torne par koi kaffana nahi, or agar allah ya quran ki qasam khai to qasam qayam ho gai, ab ye dekha jayega ki kis chiz ki aur kyun qasam khai, agar kisi farz ko ada naa karne ki qasam khai to qasam torna wajib hai, poora karna gunah jaise kisi ne qasam khai ki me aaj zohar nahi padhunga to qasam torna zaruri hai or zohar padhna bhi, or agar qasam tor kar karne wala kam qasam se behtar hai to qasam tor de aur kaffara de, jaise qasam khai ki apne padosi ke ghar naa jayega or ab wo bimar hai or padosi ko iski zarurat hai to qasam tor de uske ghar jaye or kaffara de, ab qasam par ade rehna ghalat hai aur padosi ki madad karna zaruri,
or kaffara ye hai, ghulam azad karna. Ya fir 10 misqeeno ko khana khilaye, Ya unko kapde pehnana. or Agar aisa karne ki qudrat nahi rakhta to. 3 roze lagatar rakhe.
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 419
Kya haiz wali aurat niyaz ka khana paka sakti hai, log kehte hai napak aurat niyaz ke liye khana nahi paka sakti aur kya hadis, panjsurah ya koi deeni kitab utha ya padh sakti hai, agar wo hindi me ho ya arabi me jawab inayat farmayen

Jawab: 419 بسم الله الرحمن الرحيم
Aisi aurat khana paka sakti hai fir chahe khane ke liye ho ya niyaz ke liye, agar khana napak ho jayega to niyaz to door khaya bhi nahi jaa sakta, ye mehez shariat se bekhabari hai, or aur aisi aurat apne wazife bhi isi hal me padh sakti hai, magar quran ki niyat se koi quran ki ayat padh bhi nahi sakti magar dua ki niyat se padh sakti hai jaise, khane waqt bismillah wagera wese bismillah bhi quran hai magar, ise dua ke tor par padha jaa sakta hai isi tarah shajra ke wazife bhi padhe ja sakte hai, magar quran ka chuna aur quran ki niyat se quran ya koi surat, ayat padhna haram hai, jaise ki
Bahar E Shariat Jild1 Safah:326.. se hai
Jis ko nahane ki zarurat ho(napak) usko masjid me jana, tawaf karna, quran ko chhuna, ya be chhuye dekh kar zubani padhna, ya kisi ayat ka likhna, ya ayat ka taweez likhna, ya aise taweez chhuna haram hai,

Iske siway hadees ya deeni masalo ki kitab padh sakte hai, Haram nahi na gunah, magar makruh hai, or us kitab me ayat e qurani ka wahi hukm hoga jo byan hua yani usnka chhuna haram hoga,
Jaisa ki : Bahar E Shariat Jild1 Safah:327 par hai:
In sab (napak, bewuzu) ko Fiqh, Tafseer aur Hadees ki kitabo ka chhuna makruh hai, aur agar unko kapde se chhua to harj nahi. Isi tarah inko azan ka jawab dena jaiz hai.

Makruh - yani jise shariat pasand naa kare, magar kuchh gunah nahi,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 420
gusul karte waqt agar kapde nahi pehne hai to kya ghalat hai ?

Jawab: 420
Hindustan me to log kapde utar kar hi nahate hai, baki kabhi suna nahi ki koi kapde pehn kar nahaye ghusl khana jahan kisi ki nazar naa padhe to bagair Kapdo ke barhana ho kar naha sakta hai or

Aisa jaha jaha logo ki nazar padhe mard ko ghutne kholna jaiz nahi Yani ghutne sitr me dakhil hai, agar koi aisa underwear pehn Kar nahata hai jisme ghutne khule ho to gunahgar hai, Tehband ka istimal kare, warna payjama hi pehn kar nahaye, or ghusl khane me jaise nahaye kuchh harj nahi,
واللہ تعالٰی اعلم

Suwal no. 421
Hazrat kya ham makrooh wakht ko chhor kar kisi bhi waqt me qaza namaz ada'a kar sakte hain, or Hazrat, kya ham nafil namaz ko na padhkar us wakht qaza ada kiya karen ya apni namazhi ada'a karen,

Jawab: 421 بسم اللہ الرحمن الرحیم
G, Makruh waqt chhor kar kisi bhi waqt me namaz ada kar sakte hai, jaise ki
Fatawa Alamgiri Jild: 1 Safah:52 Par Hai
“qaza ke liye koi waqt tey nahi umar me jab bhi padhega bari-uz zimmah jo jayega, magar tulu, gurub wa zawal ke waqt, (naa padhe) ki in waqton me namaz jaiz nahi”

Or apni farz sunnat witr wagera zarur padhe bas nafil ko chhor kar unke badle qaza e umari poori karta rahe, jaisa ki
Durr E Mukhtar Jild:2 Safah: 646 par hai,
“qaza namaze nafil se ahm hai, yani jis waqt nafil padhta hai, unhe chhor kar unke badle, qazaye padhe,”
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 422
Hazrat agarkisi aurt ka samband soher ko chhod kar kisi or se ho jaye to kya nikah tut jata he ?

Jawab: 422 بسم اللہ الرحمن الرحیم
“Kisi or” se kon muraad hai kyunki kuchh logo se najaiz talluqat hone se aurat apne shohar ke liye haram ho jayegi jaise bahu ka sasur se ho to aurat apne shohar ke liye haram hai, warna gair bahar wale mard se hone se nikah nahi jaata magar sakht gunahgar, fasikah fajirah or azab e jahannam ki haqdar hai,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 423
nikah ke waqt kin kin chizo ka hona zaruri he Hazrat ?

Jawab: 423 بسم اللہ الرحمن الرحیم
nikah naam hai ijab o qubool ka yani agar koi baligh mard aurat, do gawah (mard, ya 1 mard do aurat) ki mujoodgi me sharai meher ke sath khud nikah karna chahe to bhi nikah sahi ho jayega, iske alawa zewar wagera koi chize sone ya chandi ke naa hone se yaa naye kapde ke naa hone se nikah par kuchh farq nahi
واللہ تعالٰی اعلم

Suwal no. 424
agarkuran shareef galti se gir jayen to kya Hazrat hame us ka kffara ada krna pdta he aur agar kaffara hota he to kya cheez?

Jawab: 424 بسم اللہ الرحمن الرحیم
Lafz ‘Qur’an’ roman English me is tarah likha jaata hai, jaise hamne jawab me likha hai or ye baat sail se pehle bhi arz ki gai thi, magar mehsus hota hai ki pichle suwalo ko padh kar sail ne apni ghalati nahi sudhari, allah se dua hai ki AMAL ja jazba bhi ata farmaye.

Quran agar dhoke se hath se gir gaya, to kaffara kuchh nahi magar quran e azeem ko uthate waqt dhiyan hazir rakha jaye, aisa naa ho ki dhiyan kahi or kaam koi or, fir anjam kuchh or, natija fir yahi hota hai, toba lazim to nahi magar lamha lamha toba kar lene me bhi harj nahi, or mash’hoor yahi hai ki aisa hadsa hote hai log fornn tuba karte hai, or sail ne bhi kar hi li hogi,

وھو تعالیٰ أعلمُ بالـصـواب

Suwal no. 425
Hazrat aurat apne sir ke bal kata sakti hai, ya esa karna gunah hai ?

Jawab: 425 بسم اللہ الرحمن الرحیم
Aurat ko mardana bal karwana haram hai aur hadis me aisi aurato par lanat ki gai, aur is tarah katwana bhi mana ki jisme aage kuchh bal mathe par gire rehte hai jinhe aam zuban me “lat” kehte hai or wo gair mard ki nazar me ate hai,
Iske siwa agar baalo ki nok katwai jaye jisse balo ka lamba hona ruk jata hai ya do mu baal ho jate hai fir age nahi badte to aise surat me nok katwa kar do mu bal katwaye jaa sakte hai, magar khud kate ya kisi aurat se katwaye or ye bhi yaad rakhna chahiye ki, wo kate huiye bal par bhi gair mard ki nazar padhna gunah hai, agar bal aisi jagah daale jaha gair mard ki nazar padhe to aurat gunahgar hogi, lihaza is bat ka bhi ahtiyat rakha jaye, or ye ehtiyat kanghi karte waqt bhi rakhi jaye jaisa ki
Bahar E Shariat Jild: 3 Hissa 16 Safa: 91-92 par hai
Jis uzw(part) ki taraf nazar karna najaiz hai, agar wo badan se juda bhi ho jaye to ab bhi uski taraf nazar karna najaiz rahege.

Aur agar suwal me ye puchha gaya ki sar ke sare bal katwa to
Fatawa Razawiyya Jild:22 Safah:664 par hai
Aurat ka sar mundwana HARAM hai,
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ ماٰب

Suwal no. 426
hazrat aurt ko masjid jana mana he agarmana he to kyun,

Jawab: 426 بسم اللہ الرحمن الرحیم
G, ha namaz ya jamat ke liye aurat ko masjid ki hazri jaiz nahi, aur aisa fitne ke sabab hai, aur hadis se iski mumaniat mojood hai, yaha tak ki eed ki namaz ke liye bhi aurat masjid ya eedgah nahi jaa sakti,
Jaisa ki Fatawa Faizur Rasool Jild: 1, Safah:425 par hai “Aurato ko eedgah ki hazri jaiz nahi.”
واللہ تعالٰی اعلم

Suwal no. 427
ASSALAM ALAIKUM
Hazrat ye bataye ki jo mazaar shareef per dhol, taashe or music wali cheezen bajai jati he, Kya ye jaiz he kisi tarah se, Agar he to kyu or kaise ?

Jawab: 427 بسم اللہ الرحمن الرحیم
و علیکم السلام والرحمۃ اللہ
Qawwali, dhol tashe ya deegar musicial stument ke sath Haram haram sakht haram ashad haram hai, or qawwali jo music ke sath hoti hai ye bhi haram hai or kisi buzurg se sabit nahi, balki auliya allah sirf kalam sunte the usme music nahi hota the.

Fatawa Razawiyya Jild: 24 Safah: 80 par hai,
Mazameer bilashuba haram hai, ... inke sunne sunane ke gunah hone me shak nahi,... aur chishti silsile ki taraf iski nisbat karna mehez batil hai,

Kashul Fana An Usool Al-Sama me hain
Logo ne apne ghalba e haal wa shoq me mazameer ke sath qawwali suni, aur hamare peeran e tariqat ka sunna is tohmat se pak hai,
وھو تعالیٰ أعلمُ بالـصـواب

Suwal no. 428
Hazrat gair muakada sunnat 4 rakat wali namaz ka tariqa bata dein ?

Jawab: 428 بسم اللہ الرحمن الرحیم
Sunnat e gair moakadah jisko sunnat e zawaid bhi kehte hai yani (asr aur isha ke farz se pehle ki 4 rakat sunnat) uske padhne ka tariqa ye hai ki,
Pehli rakat me ثناء fir عوذ باللہ aur بسم اللہ padh kar sureh fatiha padhe aur koi surat milaye is tarah ek rakat poori kare
Doosri rakat me sureh fatiha ke bad surat milaye or ruku sajdo ke bad qada me تشہدpadhe (attahiyyat) fir iske bad Durood aur dua bhikarke jab teesri ke liye khada ho to poori is tarah do rakat ,padhe ثناء fir se wahi pehle rakat ki sari chize yani fir عوذ باللہ aur بسم اللہ padh kar sureh fatiha padhe aur koi surat milaye is tarah teesri rakat poori kare aur chothi me surah fatike ke sath surat milye aur akhir me attahiyyat durood dua ke sath namaz poori kare,
Yani isme doosri me qada me beth kar dorood bhi padh sakte hai aur teesri me sana bhi, jabki sunnat e moakadah me tashahhud me durood padha to sajda sehev wajib hoga.
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 429
wahabi firka ka sargana Abdul wahab tha ya uska beta MD wahab tha

Jawab: 429 بسم اللہ الرحمن الرحیم
Bahar E Shariat Jild:1 Safah: 214 par hai,
"Wahabia yeh ek naya firqa hai, jo 1209 (hijri) me paida hua, is mazhab ka baani mumahhad bin abdul wahab najdi tha."
واللہ تعالٰی اعلم

Suwal no. 430
Hazrat ek ladki jiski sadi wahabi gharane me ho gai wo chhip kar fatiha karti hai. kya usse rishtedari ya salam kalam rakh sakte hain ?

Jawab: 430 بسم اللہ الرحمن الرحیم
Agar ye ladki apki mehram hai to ap or is ladki par lazim hai ki us wahabi se apna picha churaye, or iske ghar walo ko bhi, jabki ye sahi me sunni ho aur shohar wahabi, kyunki wahabi ke sath nikah nikah nahi mazallah ZINA hai, aur agar ye apki mehram rishtedar nahi to apko aise kisi bhi gair ladki se rishta rakhna salam kalam zaruri nahi, aur agarye sunni hone ke bad bhi us wahabi ke sath rehna chahe to khud haram kaam me mubtila hone ka zimma iske sar hai, iski niyaz fatiha isko kuchh nafa naa degi, aise aurat se naa salam kalam naa, koi rishtedari, balki isko har jaiz surat samjhaya jaye or naa maane to byecott kara jaye.

Wahabi ese bahut se kufriya aqeedeh rakhte hai, or badmazhab ki nisbat hadis me farmaya
ولاتؤاکلوھم ولاتشاربوھم ولاتناکحوھم
Tarjuma: unke sath khana naa khao aur paani na pio, aur shadi naa karo,

Aur Shah Abdul Azeez Tafseer E Azizia me farmate hain,
ہر کہ با بدعتیان انس ودوستی پیدا کند نورایمان و حلاوت آں ازوے برگیرند
Tarjuma: jo shaks badaqeeda logo se dosti aur pyar rakhta hai uska noor e iman salb ho jata hai,

Imam Sayyid Tehtawi Hashiya Durre Mukhtar me naql karte hai,
من کان خارجا من ھذہ المذاھب الاربعۃ فی ذٰلک الزمان فھو من اھل البدعۃ والنار
Tarjuma: jo is zamane me charo mazhab se kharij hua woh bidati aur dozakhi hai,

Aur agar shohar aisa pakka wahabi nahi to aap uske shohar ko samjha kar sunni kar sakte hai, magar aurat se mulaqat ki ijazat nahi jabki gair ho,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 431
kya nikah ke liye qazi ka hona zaruri hai ?

Jawab: 431 بسم اللہ الرحمن الرحیم
Nikah ke sahi hone ke liye naa qazi ka hona zaruri hai na imam ka na hafiz ka na alim ka,
Do mard sunni musalman ki mojoodgi me baligh ladka ladki nikah karegl to nikah ho jayega,
Maslan koi ek nikah ka paigam de aur dusra qubool kar le, aur iske us majlis me do mard gawah (ya 1 mard do aurat) ho to ye nikah ho gaya, nikah ka khutba naa padhne se nikah par kuchh farq nahi aata.
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 432
tabligi jamat ki shuruwat kab se huwi hai aur is jamat ka maksad keya hai ?

Jawab: 432 بسم اللہ الرحمن الرحیم
Sunni alimo ne tabligi jamat par kai kitab aur risale likh kar quam ko in khabeeso ke fareb se bachaya hai aur inki asliyat sabke samne kar di, allah se dua hai ki wo is ulama ki is khas mehnat ko qubool kare, bid'at ko khatam karne sunnat ko zinda karna beshak khud me ek karamat hai,
Bas sail ko chahiye ki wo isi tarah ki koi kitab bazar se la kar ya risale se is jamat e khabeesa ki poori histroy jaan sakta hai, aur allah tofiq de to kuchh risale isaal e sawab bhi kare, jo shak badmazhab ke radd me likhe risale sunnio tak pahuche taki sunni musalman ka aqeeda pukhta ho jaye to beshak ye sawab e azeem hoga,
Is jamat ka maqsad, sunniyat se sare mustahab kaam khatam karna, naat e mustafa, aur meelad e mustafa mohabbat e mustafa dil se nikal kar, badmazhab kar dena hai, ye yaqeenan apne buzurgo ka rasta chor chuke hai or bhatag gaye shetan ki raah par,
واللہ تعالٰی اعلم

Suwal no. 433
kya imam Abu hanifa rahmatullah alay mukalid hai ?

Jawab: 433 بسم اللہ الرحمن الرحیم
Nahi Imam sahib muqallid nahi the, kyunki aap khud Mujtahid the or mujtahid ko kisi ki taqleed karna haram hai,
واللہ تعالٰی اعلم

Suwal no. 434
school me hindu preyer or gair islamic kaam shikhne pr musalman bachcho ko us school me padna kaisa he

Jawab: 434 بسم اللہ الرحمن الرحیم
Haram hai, aur wo "gair islamic kam" kya hai uski tafseel chahiye, agarwo kam kufriya ya shirkiya ho or bachcha baligh samjhdar hai aur us kaam se razi aur khush hai to kafir.
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 435
kya gutne khule hone ki halat. Me wazu ho sakta Hai.

Jawab: 435 بسم اللہ الرحمن الرحیم

Wuzu ho jayega, mgar ghutne mard ke sitr me dakhil hai inka chupana farz aur logo ke samne ghutne kholna haram, iska gunah zarur rahega, magar wuzu ho jayega
واللہ تعالٰی اعلم

Suwal no. 436
koi agar salam kare massege par to kya usko jawab likh kar hi dena zaruri hai ya bina likhe bhi salam ka jawab diya ja sakta hai

Jawab: 436 بسم اللہ الرحمن الرحیم
Likhe hue (written) salam ka Jawab dena bhi wajib hai, Magar likh kar wajib nahi, yani salam milte hi forn Jawab Mun se de de, der ki to gunahgar hoga, Isilye Sayyid Ahmad Tehtavi farmate hai, ki
Log is (masale) se ghafil hain,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 437
Hazrat bidate hasna aur bidate shina kya hai ?

Jawab: 437 بسم اللہ الرحمن الرحیم
Wo etiqad ya amal jo Huzoor (علیہ السلام) ke zahiri zamane me naa ho, bid'at kehte hai,
Iski bahut se qism hoti hai, magar sirf do ka zikr kiya jaata hai jo sail ne talab ki.

Bid'at E Hasna- deen me shuru kiye gaye naye magar jaiz kam ko kehte hai jisse musalman ka nafa ho
Jaise- masjid par meenar banwana – isse musalman ko fayeda hai or ye kam mana bhi nahi

Bid'at E Sa'ia- deen me shuru kiye gaye naye magar najaiz kam jo shariat ke khilaf ya sunnat ko khatam karne wala ho. Khutba arabi ki jagah urdu me padhna.
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 438
Hazrat meri muwani he jo ki lag bhag teen saal se bimar he haath pair dimag kuchh bhi kaam nahi karta he do ladke bhi he jo ki abhi ziyada bade nahi he mamu bahut paresan rehte he bahut doctero ko dikha chuke he lekin shifa nahi hui hath pair to bilkul kaam hi nahi karte he kursi pe bithi rehti he din bher, Hazrat koi tariqa he jo theek ho sakti he allah ke kalam main to bahut asr hota he

Jawab: 438 بسم اللہ الرحمن الرحیم
Sureh kafiroon har bar bismillah ke sath 1001 par padh kar sarso ke tel par dam kar ke rakh lo, fir usi tel se hath pero ke jodo ki malish karo, or rat ko ek-ek bond roz sote waqt mariza ke kano me daalo,

(har bar sureh kafiroon bismillah ke sath padhni hai, ise padhne me 4 ghante ka waqt lagega, isi liye aise waqt me kara jaye ki namaz ya jamat qaza naa ho, or ghar me koi khud naa kar sake to kisi madrse ya sahi padhne wale se bat karke padhwa le, ek bar padha kar us tel ko hifazat se rakhe)

Iske alawa,
Roz 100 bar bismillah padh kar kisi bhi waqt, unpe dam kara jaye,
Or asr magrib ke bich 111 bar "ya salamu" padh kar dum kara jaye
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 439
Imam abu hanifa, imam malik, imam safai aur imam hambal rehmatulha allahey yeh saare haq pe hai yeh nahi, agar haq pe hai to inke Peechhe namaz kyu nahi hoti ?

Jawab: 439 بسم اللہ الرحمن الرحیم

Charo haq mazhab haq hai, or iske haq hona inke sunni aqaid hain, hanafi ki namaz kisi mazhab ke Peechhe nahi hoti, ? ye baat apne kaha padhi ya kis aalim se suni mujhe wo hawala likh bhejen ?

Awwal to hind me siwaye hanafi ke doosre mazhab ke log naa ke barabar hai kuchh shafai zarur hai, jo sunni shafai hai, hanafi imam ke hote hoye sunni hanafi ko kya zarurat ki wo dusre mazhab par namaz padhe ye aur agar aisa jagah jahan hanafi imam naa ho aur jamat ka waqt ho or imam shafai ho to sunni hanafi ki namaz shafai ke Peechhe ho jaati hai MAGAR jabki wo hamare mazhab hanafi ki riya'at kare, yani,
Hamare nazdeek ¼ sar ka masah farz hai, isse kam hamare mazhab me wuzu nahi ho sakta, or shafai me chand baal par bhi masah ho jata hai, to agar wo imam aisa kare ki dono ka mamla hal ho jaye to behtar yani wo ¼ ka masha kare, aur agar wo isse kam sar ka masah kare to aise shafai ke Peechhe hamari namaz nahi hogi kyunki hamare nazdeek unka wuzu nahi paya gaya, isi tarah mazhab e shafai me jab asr ka waqt hota hai to hamara zohar hi hota hai, agar shafai imam asr kuchh der se padhaye ki hamara bhi asr ka waqt lag jaye to thik warna uske Peechhe shafai ke manne walo ki namaz ho jayegi magar is surat me hamari nahi,

Khulasa e kalam ye hai ki-
Hanafi imam naa hone ki surat me agar koi shafai mazhab par namaz padhe to bhi jaiz hai, jabki wo imam hamare farz wajib wagera ka khyal rakhe, jiska zikr hamne upar kiya, warna nahi, or ek baat arz karta chalu, shafai mazhab me rafayden jaiz to hai magar wahabi shafai nahi hai, kyunki wo gair muqallid hai kisi imam ko nahi manta, magar log uske rafayaden se dhoka khaa jate hai, Shafai agl mazhab he or haq hai, Wahabi alag mazhab hai or BATIL hai,
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 440
firke ki asl kya he aur firka ki suruwat kahan se huvi kya ye hamare pyare nabi kareem sallahutala alaihislam ke time se he ya baad me hui he ?

Jawab: 440 بسم الله الرحمن الرحيم
Firqo ki shuruat Huzoor (عليه السلام) ke waqt se thi magar is qadr khul kar zahir ho kar nahi aye the, us waqt bhi munafiq mujood the, jo musalmano ki saf me rehkar namaz bhi padhte the or dikhne me musalman bhi the, magar dil me aqeedah islam ka nahi tha jinhe Huzoor (عليه السلام) ne juma ke roz masjid se bahar nikala,
Firqo ki khabar Huzoor (عليه السلام) ne farmai hai ki kuchh or bhi log islam ka chola pehen kar ayenge unse bach ke rehna or wo isilye hai ki taki musalman unke behkawe naa aye or apna iman naa kho de,
Jinko **Hazrat Ali** ne qatal kia, logo ne kaha hamd hai allah ki jisne najasaton se zameen ko pak kiya, Hazrat Ali ne farmaya ye khatam nahi huye, abhi inme ke maa ke peto me hain baapo ki peetho me hain,
(isse zahir hai ki us waqt me bhi badmazhab log mojood the, or madmazhab ke liye hadees me farmaya, gaya hai-
تحقرون صلٰوتكم مع صلوتهم وصيامكم مع صيامهم وعملكم مع عملهم
Tarjuma: tum apni namaz ko unki namaz ke age hakir janoge, aur apne rozo ko unke rozo ke age, aur apne amal ko unke amal ke age,

يقرؤن القرآن ولا يجاوزتراقهيم
Tarjuma: quran padhenge magar uske gale se neeche naa utrega,

يقرؤن القرآن ولا يجاوزتراقهيم
Tarjuma: baaten zahiri achi karenge,
من قول خير البرية يمرقون من الدين كما يمرق السهم من الرمية
Tarjuma: hadis hadis pukarenge (aur) hal ye hoga, nikal jayenge deen se aise jaise teer nikal jata hai nishane se,

ثم لا يعودون فيه
Tarjuma: laut kar deen me naa ayenge,

سيما هم التحليق
Tarjuma: inki alamat sar mundwana hai

مشمر الازار
Tarjuma: tehband(payejama) takhno se unche (pehnege)

Isse pata chala ki firqaparasti koi nai chiz nahi or naa ye fizol hai, to jo log kehte hai ki, deobandi barelvi bekar ki chiz hai wo gumrah jahil hai, warna hadis me inki nishaniya naa farmai jaati,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 441
Hazrat maafi chahte hain hum, par jawab 428 (sunnat e gair moakkada padhne ka tariqa) ke bare me mujhse sawal kiya gaya, Wo bol rahe hain ki esa pahle na suna hai na padha he, to agar apko sahi lage iska jawab hawale ke sath bata dijiyega, Kyunki Mujhe aap per poora trust (bharosa) he, Apko agar meri bat buri lagi ho to nadan samajh kar maaf kar dena.

Jawab: 441 بسم الله الرحمن الرحيم
Sunnat e gair e moakada ke padhne ka sahi tariqa wahi he jo jawab no. 428 me byan kiya gaya, agar kisi ne ye pehle kabhi suna nahi to shayd unhone kabhi kisi aalim se is bare me puchha bhi nahi hoga, aur agar unhone ye pehle kahi padha nahi to fir unhone deen me zaruri masail ya namaz ki koi kitab nahi padhi hogi, Har chiz jo dekhi suni naa ho zaruri nahi ke uska wajood hi naa ho, warna allah ko bhi dekha nahi ?

Sunnat e gair moakada ke teesri doosri rakat me attahiyyat ke bad duroor dua, aur teesri me sana padh sakte hai jaisa kai,
Mere AAQA AlaHazrat Imam ahle sunnat,
Azeem ul barkat
Azeem ul martabat
Mujaddid e deen o millat
Parwana e shama e risalat
Imam e ishq o muhabbat
Wali e neymat
Peer e tariqat
Aalim e shariat
Haamiyae sunnat
Maahiye bid'at
Qa'taye Najdiyat,
Bais e khair o barkat
Al-Haaj, Al-Hafiz, Al-Mufti, Al mufassir
Asshah IMAM AHMAD RAZA KHAN FAZIL E BARELVI (alaihirrehma) Apni Maqbool e do jahan, Kitab Yani Al-Ataya Nabawiya fi Fatawa Razawiyya, Al-Maroof Fatawa Razawiyya Jild:7, Safah:444 par Durr e Mukhtar ke hawale se farmate hain:
"(sunnat e moakada ke alawa) baqi char rakat wali sunnaton (gair-moakada) aur nafilon men, (qada ula me) durood shareef padhajaye, teesri rakat me sana aur ta'awuz bhi padha jayega"

Faqih e islam, qazi e millat, Sadr Us Sharia Bad Ut-Tariqa, Hazrat Allahma Maulana Mufti Al-Haj, Al Hafiz Mumahhad Amjad Ali Azami (alaihirrehma) Bahar E Shariat Jild: 1 Safa: 667 likhte hain:

“jo sunnat moakada char rakat hai uske qada ula me sirf attahiyyat padhe, agar bhool kar durood padh liya to sajda sehev kare,... inke alawa (sunnat e gair moakada) aur char rakat wali nawafil ke qada ula me bhi DUROOD PADHE aur Teesri rakat me SANA, A’auzubillah bhi padhe”

Mashwara: ab bhi agar sail se aitraz karne walo ko mas’ale ya jawab me koi shak ho to un logo ko chahiye ki apne qadam e mubarak ko kisi Alim e deen ki bargah e Aaliya me le jayen, Insh allah, Koi bhi alim is masale ki tasdeek kar dega,
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مأب

Suwal no. 442
Hazrat kiya gair mukalid jaise wahabi deobandi ahlehadis wagera ke sath namaz aur salam kar sakte hai ?

Jawab: 442 بسم اللہ الرحمن الرحیم
Nahi kar sakte, jabki sahi me deobandi wahabi ho naaki sirf aawzun naas-
Hadis me dono chize ke liye mana kiya gaya ki, naa uske sath salam kalam karo naa unke Peechhe namaz padho naa unke janaze par hazir ho,
Badmazhab ke Peechhe namaz padhne ke bare me
AlaHazrat Imam Ahle Sunnat Fatawa Razawiyya Jild: 6, Safah: 593 Par likhte hai
“Wahabi ke pichhe namaz batil mehez hai.”

Or isi FATAWA RAZAWIYYA me aage Jild: 6, safah: 621 par Likhte hai.
“Ahle sunnat par farz hai ki apna imam sunni Jumma wa eed ke liye mukarrar kare. Wahabi ke Peechhe namaz batil mehez hai”

Or aage isi FATAWA RAZAWIYYA Jild: 6, safah: 633 Par likhte hai
“Wahabi ke Peechhe namaz jaiz nahi. Chahe apna ustad ho. Balki usko ustad banana hi us (sunni) ke haq me zeher e qatil hai”

Fir isi FATAWA RAZAWIYYA Jild: 8, Safah: 452 par likhte hai,
“Wahabi ke Peechhe namaz beshak najaiz mehez baatil hai”

Or aage badte hue imam, ummat ki rehnumai karte hai or Isi FATAWA RAZAWIYYA JILD: 24, SAFAH: 501 par likhte hai
“Wahabi ke Peechhe namaz beshak najaiz hai, “
واللہ تعالٰی أعلمُ بالصواب

Suwal no. 443
Aaj kal Jo naat me sound ya music type hota h Jo ki halak she nikala jaata he to kya esi naate sunna ya padna sahi he. aur naat kaise sunna or padna chahiye.

Jawab: 443 بسم اللہ الرحمن الرحیم
Agar naat me music ka koi bhi saman istimal kiya gaya hai to uska sunna bila shuba haram hai, magar aisa hota hai, naat me aksar zikr hota rehta hai,
Agar zikr aisa he ki saaf samajh me aaye ki Allah Allah hi awaz hai to thik aur agar sunne me ye lage jaise koi music aur zikr saaf samajh naa aye to mana
Zikr wali naat khwani jaiz or najaiz hone me ulama e ahle sunnat ka ikhtilaf hai or jab kisi kam me ikhtilaf ho to bachna behtar hai,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 444
Hazrat ham ne suna he ki koi bhi napak cheez ho agar wo sukha he to paak he jaise ki agar sukha hua kutta, kapde main lag jaye to hamara kapda napak nahi hua

Jawab: 444 بسم الله الرحمن الرحيم
Har chiz sookhne se pak nahi hoti balki kuchh chize be-dhoye paak hi nahi hongi, or wo hukm jo suwal me darj hai shayad zameen ke liye suna gaya hoga, ki agar zameen napak hai or khud sookh gai, yahan tak ki naa us par napaki ka nishan hai naa bu to wo paak ho gai, jaisa ki,
Fatawa Alamgiri Jild:1 Safah: 44 par hai,
"Napak zameen agar khushk ho jaye, aur najasat ka asar (rang, bu) jaata rahe to pak ho gai, chahe weh hawa se sookhi ho ya dhoop se ya aag se"

Sookha ya geela kutta badan ya kapde par lag jaye to kapda napak nahi hota, jabki geela kutta saf pani se geela ho, agar wo kisi gandagi se geela hai to wo gandagi zarur napak karegi, aur kutte ka thook napak bhi hai,
Bahar E Shariat Jild: 1 Safah: 395 par hai
"kutta badan ya kapde se chhu jaye, to chahe uska jism tar ho, badan aur kapda pak hai, han agar uske badan par najasat lagi hai to aur bat hai,"
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 445
Ya ali al-madad, Ya gous al-madad, Ya peer al-madad,
yeh sab kahna kaisa ?allah ke siva kisi aur se madad mangna shirk hai kya ?

Jawab: 445 بسم الله الرحمن الرحيم
Ye sab kehna jaiz hai, aur allah ke alawa gair se madad mangna shirk nahi jabki koi ye aqeeda naa rakhe ki khuda madad nahi karta ya nahi kar sakta tabhi gair se madad mangta hu warna shirk hoga, aur musalmano ka hargiz ye aqeeda nahi hota balke unka aqeeda ye hota hai ki ye allah walo ko allah ne taqat aur madad par qudrat bakhshi hai or ye allah ke diye se madad karte hai,
Jo quran o hadis se sabit hai,

Quran me tumhara Rab irshad farmata hai (Quran 2/153)
"madad talab karo sabar wa namaz se"

Jabki namaz bhi khuda nahi gair khuda hai or naa sabr khuda hai,

Or farmata hai tumhara rab (Quran 5/2)
"apas me ek doosre ki madad karo, bhalai aur parhezgari par"

Imam bukhari ne Hazrat abu hurairah se riwayat kiya farmaya: Huzoor (علیه السلام) ne- subha aur sham aur rat ke kuchh hisso me ibadat se madad talab karo.
Ek aur hadis me farmaya "jab hajat talab karo khobsurat chehre walo se talabkaro"

Aur farmaya almuazzam ulkabeer me
"jab tum me se kisi ki koi chiz gum ho jaye, ya raah bhool jaye, aur madad chahe, aur aisi jagah ho jaha koi hamdam nahi, to use chahiye yun pukare 'aye allah ke bando meri madad karo. Aye allah ke bando meri madad karo' aye allah ke bando meri madad karo' ki allah ke kuchh bande hain jinhe ye nahi dekhta weh uski madad karenge," (is hadis ko tabarani ne bhi naql kiya)

Aur **Imam Ghazali** farmate hai: "jisse uski zindagi me madad mangi jaa sakti hai usse uske wisal ke bad bhi madad mangi jaa sakti hai"

Or mazeed dalil ke liye Fatawa Razawiyya Jild:21 Safah: 310 se padhna mufeed hoga,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 446
Assalam ALAIKUM
Hazrat ye bataye ki namaz me kya-kya wajib hai aur agar 1 bhi wajib chhoot jaye to uska kya masla he ya kya karna chahiye ?

Jawab: 446 بسم اللہ الرحمن الرحیم
و علیکم السلام والرحمۃ اللہ
Allah apki magfirat kare aur apke sadqe me meri bhi aur door kare apke sar se tamam pareshani, aur apke ghar ke mareez ko jald se jald seht de, aur apko nekiyo me izafa karne ki tofiq den, aur har gunah se bachne ki tofiq de,

Namaz me kya wajib hai iski fehrist to taveel hai, jiski tafseel likhna is waqt munasib nahi to behtar hai aap namaz ki kisi kitab ka mutala kare, jaise "namaz key ahkam" ya fir "qanoon e shariat" fir agar isme koi baat samajh naa aye to zarur mujh gunahgar ko fir se yaad farma lijiye,
apki khushi ki khatir me yaha kuchh wajibat arz kar deta hu- ye chize namaz me wajib hai,

Pehli takbir me lafz "allahu akbar" ka hona, sureh fatiha ki 7to ayat padhna, (farz namaz me pehli do rakat me) foran surat milana, sureh fatiha ka ek hi bar padhna, sureh fatiha ka surat se pehle hi padhna, Qirat ke bad ruku karna, ek sajde ke bad forn dosra sajda karna, "ruku sujood koma jalse" me ek bar subhan allah ki mikdar thehrna, farz aur sunan moakkada me do rakat par bethna aur poori tashahud padhna aur tashahud ke bad durood NAA padhna, teesri rakat ke liye forn khade hona, witr me dua e qunoot padhna, aur takbir e qunoot kehna, har wajib aur farz ka uski jagah par hona, wagera wagera,

Agar kisi ka ek balki 10 wajib bhi bhool se namaz me reh jaye to use namaz dohrane ki hajat nahi balki sajda sehev kar sakta hai, aur jaan kar ek bhi wajib chhoota to sajda sehev kafi nahi namaz dohrani hogi, Aur sajda sehev ka tariqa ye hai ki, jab akhri rakat me bethe to tashahud padhe aur ek taraf salam phere fir aur do sajde kare fir tashahud padhe aur durood aur dua ke bad namaz khatam kare,
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مأب

Suwal no. 447
Hazrat fatiha ka saboot hadis se dein barai karam

Jawab: 447 بسم اللہ الرحمن الرحیم
Fatiha ka saboot hadis me maujood hai, fatiha haqiqat me ek isal e sawab hai, yani koi bhi musalman apne kisi bhi nek amal ka swab kisi bhi doosre zinda ya murda musalman ko bhej sakta hai, aur ye sawab pahuchta hai, ise hi urf me musalman fatiha ya niyaz kehte hain, aur iska saboot hadees se sabit hai balki deobandio ki kitab se bhi sabit hai, jiske hawale aur dalail aap suwal jawab no. 462 me dekhe,
واللہ تعالٰی اعلم

Suwal no. 448
Hazrat feshiyal jo aurte ladkiyan karwati hain khubsurti ke liye bahut ladkyon ka rang sawla rehta he jis se shadi nahi lagti hai us ke liye karwati he.

Jawab: 448 بسم اللہ الرحمن الرحیم
Jaiz hai, Jabki gair mard ko dikhane ke liye naa ho,
واللہ تعالٰی اعلم

Suwal no. 449
Hazrat aurto ka mackup karna kaisa h, lipstick wagairah wo istimal kar sakti hain ya nahi

Jawab: 449 بسم اللہ الرحمن الرحیم
Apne shohar ke liye jaiz hai, or gair ke liye haram, gair shadi shuda ladki ko bhi fi-nafsihi jaiz hai,

lipstick me agar koi najaiz chemical (cemical) hai to najaiz warna jaiz, magar uski itni moti parat lagana ki wuzu me ka pani hont tak naa pahuche to wuzu nahi hoga warna ho jayega, lipstick me hamari raay to hoti hai ki isse parhez hi karna chahiye, kyunki is zeenat ka gair mard par izhar zarur ho jaata hai, maslan, ghar me dewar jeth se, or ye nahi to ghar aye mehman se, haa agar ghar me siwaye shohar ya aulad ya aurato ke koi nahi to harj nahi,
واللہ تعالٰی اعلم

Suwal no. 450
Hazrat ye bataye ki mere hostel me saare log deobandi he sare dost aur wo bhi ALLAH aur Uske pyare RASOOL per iman rakhte he. Aur unme se namaz padhate he kya un deobandi Hazrat ke peechhe namaz padh sakte he aur unke saath dosti kar sakte he ? Aur ye batayiye ki deobandi aur wahabi kon hote he wo bhi ALLAH aur uske pyare RASOOL per iman rakhte he Bas ALA HAZRAT FAZILE BARELVI ko nahi mante. To deobandi aur wahabi ki definition bateye Hazrat bahut mahrbani hogi ?

Jawab: 450 بسم اللہ الرحمن الرحیم
Chahe deobandi ho ya fir wahabi algharaz koi bhi badmazhab firqa yani, siwaye ahle sunnat ke koi bhi imam ho uske Peechhe namaz padhna gunah or baz martaba kufr hai, fir jaisa ki
AlaHazrat Imam Ahle Sunnat Fatawa Razawiyya Jild: 6, Safah: 593 Par likhte hai
“Wahabi ke pichhe namaz batil mehez hai.”
Or isi FATAWA RAZAWIYYA me aage Jild: 6, safah: 621 par Likhte hai.
“Ahle sunnat par farz hai ki apna imam sunni Jumma wa eed ke liye mukarrar kare. Wahabi ke Peechhe namaz batil mehez hai”
Or aage isi FATAWA RAZAWIYYA Jild: 6, safah: 633 Par likhte hai
“Wahabi ke Peechhe namaz jaiz nahi. Chahe apna ustad ho. Balki usko ustad banana hi us (sunni) ke haq me zeher e qatil hai”
Fir isi FATAWA RAZAWIYYA Jild: 8, Safah: 452 par likhte hai,
“Wahabi ke Peechhe namaz beshak najaiz mehez baatil hai”
Or aage badte hue imam, ummat ki rehnumai karte hai or Isi FATAWA RAZAWIYYA JILD: 24, SAFAH: 501 par likhte hai
“Wahabi ke Peechhe namaz beshak najaiz hai, “

Ab raha ki wo allah rasool ki baat karte hai, mere pyare azeez dost allah tumhe jannat naseeb kare, ek baat batao, gumrah ya kafir hone ke liye poora quran jhuthlana zaruri nahi, jo ek bhi surat ko jhuthla de kafir hai, fir chahe poore quran par iman laye isi tarah ye zaruri nahi ki koi saari zaruriyat e deen ki baato ka inkar kare to kafir ya gumrah hoga, nahi nahi hargiz nahi, jo zaruriyat e deen se kisi bhi ek baat ka inkar kare gumrah or baz ka inkar kufr hai, fir chahe wo namaz padhe sare islam ke arkan ada kare, isi tarah ye kehna ki deobandi allah rasool ki baat karte hai, iman rakhte hai quran par wagera wagera, ye logo ki naasamjhi hai, wo har kaam karte hai, magar kuchh bato ka inkar karne ke sabab bedeen huye, jaise jo rasool ki gustakhi kare, wo kafir hai, magar jo use ab bhi musalman jaane wo bhi kafir hai, zahir hai ki ashraf ali aur deegar ulama e deoband aur wahabi ne Huzoor (علیہ السلام) ki shan me gustakhi ki jiski wajah se arab o ajam me 200 se zyada muftio ne inhe kafir kaha aur ye bhi kaha ki jo un maulvio ko nabi ki gustakhi janne ke bad bhi musalman jane wo khud kafir hai, magar deobandi Hazrat aaj tak ashraf ali ko apna imam mante hai, jabki ashraf ali kafir ho gaya tha, ab ye zaruri nahi ki jo apne hostal me namaz padhaye wo khul ke kufr kare, balki wo zarur un kafiro ko apna imam batata hoga, or alahazrat jaise wali e kamil ko naa manna hi is baat ko zahir karta hai ki wo gumrah hai,

Unse kalam salam ki manahi hai, aur unke Peechhe namaz padhne ke liye bhi hadis me mumaniat hai, or ye sare 72 firqe deen hi ke libas me honge or islam hi ki bate karenge, magar Huzoor (علیہ السلام) ne farmaya unki namaze qubool nahi, islye kisi ke ibas se dhoka nahi khana chahiye, or aise to har firqa balki shia bhi kehta hai ki ham musalman hai.
Tumhara Allah farmata hai Quran Surah Baqra Ayat:08 main:

“Aur kuchh log kehte hai ki ham allah aur uske pichle din par iman laye, aur woh iman wale nahi “

Is ayat se zahir hai ki log dawa to iman walo ka karenge magar sab iman wale nahi honge.

Aur farmata hai tumhara rab Quran surah baqra ayat:11-12 par
Aur jo unse kaha jaye zameen me fasad naa karo, to kehte hain ham to sawarne wale hain, sunta he wahi fasadi hain, magar unhe khabar nahi”
Deobandi aur wahabi ke gumrah aur jahannami hone me koi farq nahi,
Wahabi abdul wahab ko apna peshwa manta hai
Deobandi ashraf ali, Rashid ahmad wagera ko

Wahabi charo me se kisi imam ka mukallid nahi
Deobandi furui masail me imame azam ka mukallid hai

Wahabi quran hadis ke alawa ijma qiyas nahi manta
Deobandi ijma or qiyas ko mante to hai magar amal me nahi late
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 451
Hazrat hum ne suna he room main insano ke poster lagane ya janwaro ke ya putla wagehra gudiya palstik ki rakhne se rehmt ke fariste nahi aate he kya ye sahi he Hazrat

Jawab: 451 بسم اللہ الرحمن الرحیم
Sahi suna hai, Hadis me yahi hukm aya hai, jis ghar me jandar ki tasweer aur kutta ho us ghar me rehmat ke firishte nahi aate, or fuqha ne farmaya ki agar namazi ke age bhi jaandar ki tasweer hogi ya neeche sajde ki jagah to wo namaz bhi fir se dohrani wajib hai,
Magar bache ko gudiya wagera se khelna jaiz hai to zahir hai uska ghar lana bhi jaiz hoga tabhi bachiyan khel payengi, isme harj nahi or ek bat ye cheeze tazeem ke sath ghar me nahi latkai jati balki bache khelte hai aur fir almari wagera me rakh di jaati hai, is tarah agar tasweer par bhi parda dal kar dhak diya jaye to namaz me harj nahi,
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 452
Hazrat Churidar pajama hota he Jo aurto ka wo pahan sakti hain ladies ya nahi, kya uspe namaz ho jati hai.

Jawab: 452 بسم اللہ الرحمن الرحیم
Aisa libas pehnne ko ulama ne najaiz likha jisse jism ki banawat (mazallah) zahir ho. Aajkal jo churidar payjama ladkio me pehna jata hai, jise slecs kehte hai, iska pehnna haram aur gunah,
AlaHazrat Imam Ahmad Raza Barelvi
Fatawa Razawiyya Jild: 22 Safah: 172 par likhte hain, “choori dar payjama pehnna mana hai ki wazeh fussaq ki hai, Shaikh Abdul Haq Muhaddis E Dehelvi kitab adab al libas me farmate hain:
سراویل کہ در عجم متعارف است کہ اگر زیر شتالنگ باشد یا دوسہ چین واقع شود بدعت وگناہ است
Tarjuma: shalwar jo ajami ilaqo me mash’hoor wa maroof hai agar takhno se neeche ho ya do teen inch (shikan/choori/bal) neeche ho to bid’at aur GUNAH hai,

Or koi bhi gairat wali aurat ye gawara nahi karengi ki wo aisa chust libas pehn kar logo me aye, aur agar wo parda dar hai tab bhi ghar me walid bhai ke samne aane me zarur begairti hai, jo haya wali to hargiz gawara nahi karegi, aur jiski haya gairt mar chuki hai or bap bhai ki sharam baki nahi to uske liye sab jaiz hai,

Han, agar ghar me sirf shohar aur bache ho ya aurate to pehnna thik jabki dewar, jethe wagera bhi naa ho warna is libas se bachna chahiye jise agar achanak kisi ke samne ana padhe to khud bhi aur samne wala bhi gunah me shamil ho
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 453
4 Rakat Namaz Sunnat ki niyat kaise ki Jati hai. Hazrat Is post jawab jaldi den. shudia se kisi ne puchha hai.

Jawab: 453 بسم اللہ الرحمن الرحیم
Niyat dil ke irade ka naam hai, dil me ye irada karna ki me sunnat padh raha hu aur jis waqt ki padh raha ho us waqt ka bhi khyal rakhe ye kafi hai, namaz ho jayegi,

Waise musalman is tarah niyat karte hai,
Niyat ki maine 4 rakat sunnat rasool allah ki waste allah ke mu mera kaba shareef ki taraf waqt zohar hai “allahu akbar”
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 454
Rooh Qabz Karne Ke Liye ? Malakul Maut ? Kitne Farishton Ko Apne Saath Le Kar Aate Hain ?

Jawab: 454 بسم اللہ الرحمن الرحیم
Iski sahi tadad to mere ilm me nahi magar jaise banda hota hai uski rooh unhi firishto ko di jaati hai maslan rehmat or azab dono firishte malakul maut ke sath hote hai, agar gunahgar hai to ruh azab ke firishto ke supurd kar di jaati hai warna rehmat ke firishto ke.
واللہ تعالٰی اعلم

Suwal no. 455
Rat ko jhadu marna kaisa ?

Jawab: 445 بسم اللہ الرحمن الرحیم
Kabhi majburan lagane me harj nahi, aur adat bana lena ki aksar raat hi ko jhadu lagai jaye to isse ghar me tangdasti aati hai, isse bachna chahiye magrib se pehle safai karne ki adat banaye,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 456
kya gair mukallidin se deeni bahas kar sakte hain ?

Jawab: 456 بسم اللہ الرحمن الرحیم
Agar aap munazre ke fan se waqif hai, aur isme mahir bhi hai, aur zuban arabi farsi wagera me mahir aur sunniyat ke ek bade aur zabardast allama hai, or is fan me ilm bhi rakhte hai, or apne aqaid se waqif aur dalil ke sath sabit karna jante hai, to kar sakte hai, agar aisa kuchh nahi gair aalim ko badmazhab se bila zarurat behes karna najaiz,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 457
vitr ki namaz me jo teesri rakat mein niyat bandhte hai kya woh hadees se sabit hai ?

Jawab: 457 بسم اللہ الرحمن الرحیم
Hanafi shaks ko is baat ka zarur iman rakhna chahiye ki sunniyat me aur hanafi mazhab me koi chiz quran hadis ke khilaf nahi, fir chahe uski dalil use mile ya naa mile magar imam e azam ke bataye raste ko

mazboti se thamna chahiye, chahe wahabi imam ke qaul aur fel ke khilaf bhi agar koi hadis pesh kar den tab bhi, imam ke maslak par koi shak nahi karna chahiye.

Vitr ki teesri rakat me takbir kehna wajib aur koi dua padhna wajib hai MAGAR hath kan tak uthana wajib nahi sunnat hai, aur koi fir se hath naa uthaye or sirf takbir keh le tab bhi vitr ho jayenge magar khilaf e sunnat honge, aur fuqha ne farmaya jab logo ke samne qaza vitr padhe to hath naa uthaye,
Jaisa ki Bahar e Shariat Jild:1 Safah: 654 par hai
Vitr ki teeno rakat me qirat farz hai aur har ek rakat me bad fatiha surat milana wajib.. teesri rakat me qirat se farig ho kar ruku se pehle “kano tak hath uthaey allahu akbar kahe jaise takbir e tehrima me karte hai” aur dua e qunoot padhe”
واللہ تعالٰی اعلم

Suwal no. 458
Jab Allha tala ne Hazrat Adam alehissalam ke jism me ruh dala to sab se pahle Adam alaihissalam ke munh se kaun sa word nikla tha ?

Jawab: 458 بسم اللہ الرحمن الرحیم
الحَمْدُ لله
واللہ تعالٰی اعلم

Suwal no. 459
kya kisi hindu ki company me job kar sakte he. agar ha to boss ke sath dua salam kare ya nahi. aur agar wo kare to kya karna chahiye.

Jawab: 459 بسم اللہ الرحمن الرحیم
Job kar sakte hain, jabki kaam jaiz ho aur zillat wala naa ho, khud salam ki pehel naa kare, aur wo kare to sirf وعلیکم keh de, warna “good moring” jaise lafz ka istimal kare,

FATAWA RAZAWIYYA Jild: 22 Safah: :378 par likhte hai,
Kafir ko salam haram hai
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 460
Hazrat kya artificial ke zewar aurten pahen kar namaz padh sakti hain. isme namaz hoti ya nahi hoti hai,

Jawab: 460 بسم اللہ الرحمن الرحیم
Sadr Us Sharia Mufti Amjad Ali Azami farmate hain,
(sone chandi ke alawa) doosre dhaat ki anguthi pehnna Haram hai maslan, loha petal, tamba jasta wagera, In dhaaton ki anghuthiya MARD wa AURAT dono ke liye Najaz Hai
Bahar e Shariat Jild: 3 Safah: 426

Fatawa Bareily shareef me hai,
Loha wa tamba petal wa gilt ki anghuthi MARD AURAT dono ke liye Aur sone ki mardo ke liye najaiz wa HARAM Baz fuquah ne makruh likha hai lekin sahi yahi hai ki haram hai Inhe pehnkar namaz makruh tehrimi wajib ul iyada hogi, (yani ise pehn kar padhi gai namaze dohrani hongi)

Fatawa Faizur Rasool Jild: 1 Safah: 375 par hai.
Tamba pital aur lohe ke zewraat pehn kar padhne se namaz Makruh tehrimi hogi

Durr e Mukhtar me hai
کل صلٰوۃ ادیت مع کراھۃ التحریم وجب اعادتھا
Yaani, Har wo namaz jo karaht e tehrimi ke sath Ada ki gai ho uska lotana wajib hota hai

Khulasa e kalam ye hai ki,
Sona chandi ke alawa kisi or dhaat ka zewar aurat ko Pehnna jaiz nahi hai, Or agar use pehn kar namaz padhi jayegi to wo namaze Fir se padhni hogi,
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مأب

Suwal no. 461
Hazrat, humko ye janna hai ki "kun fayakoon" namaz padhne ka tareeqa kya hai, or ye namaz kisliye padhi jati hai ?

Jawab: 461 بسم اللہ الرحمن الرحیم
Mene is namaz ke bare me ek kitab me padha to tha magar ab kafi talash kiya magar mil nahi saki, agar jald mili or ap tak pahuchana mumkin raha or yaad bhi raha to me bad me arj kar dunga, (insha allah)
Ye namaz apni hajat ko poora karne ke ke liye hoti hai, yani agar kisi ka koi kaam anjam naa pata ho ya koi hajat(wish) ho to ye namaz use poora karne ke lye kam aati hai, magar iske siwa bhi hadis me kafi aur namaze hain jo hajat ko poora karti hai,
واللہ تعالٰی اعلم

Suwal no. 462
Hazrat, Fatiha karana kiya hadees se sabit hai, or koi Fatiha padne pe iman nahi rakhta ho to kya wo ghalat hai ?

Jawab: 462 بسم اللہ الرحمن الرحیم
G, han fatiha karna hadis se sabit hai, or musalmano ko janna chahiye ki akhir fatiha kis chiz ka naam hai bahut wahabi fatiha ke naam par sunni musalmano ko gumrah karne ki koshish karte hai,
Haqeeqat me fatiha naam hai "isal e sawab" ka, yani musalman apne kisi bhi nek amal ka sawab kisi doosre zinda ya murda musalman ko isaal (transfer) kar sakta hai, jise urf e aam me fatiha kaha jata hai,
Hadis me kisi aur ki taraf se haj karne ka saboot bhi maujood hai isi tarah kisi aur ki taraf se namaz padhne ka saboot bhi, yani agar koi musalman koi nek kam kare, (maslan, namaz, sadqa, ya khana bana kar musalman ko khilyae, ya quran padh kar bakhshe.) ise hi fatiha kaha jata hai, or jo deobandi kehte hai ki isal e sawab to jaiz hai magar khana age rakhna jaiz nahi, to unse kaha jaye ki thik hai aap khana age naa rakho magar fatiha to karo ? ab swab doosre ko pahuchta hai is byan me:
*Hadis shuabul iman : jab tum me se koi kuchh khairat kare, to chahiye use ki (kuch) apne maa bap ki taraf se kare, iska sawab unhe milega aur iske sawab me bhi koi kami naa hogi,
*Hadis shuabul iman: murde ka hal qabr me doobte huye insan ki tarah hai, wo shiddat se intizar karta hai ki koi bap ya maa ya bhai ya dost ki dua usko pahuche, aur jab use dua pahuchti hai to wo uske liye duniya aur usme jo kuchh hai isse behtar hoti hai,
*Ezan safah: 308 par hai: Jab koi shaks mayyit ko isal e sawab karta hai to jibrail alaihissalam use, noorani tabaq me rakh kar qabr ke kinare khade ho jate hai, or kehte hai, "aye qabr wale, ye tohfa tere ghar walo ne bheja hai qubool kar, aur ye sun kar wo khush hota hai aur uske padosi apni mehrumi par ghamgeen,
*Kashf ul khifa me ek hadis naql hai: jo qabaristan me 11 bar sureh ikhlas padh kar murdo ko iska sawab pahuche to murdo ke sawab ke barabar bhejne wale ko bhi sawab milega,
*Sunnan abu dawood me hai: Hazrat sa'ad bin ubada (radialla anhu) ne arz ki ya rasool allah meri maa ka intiqal ho gaya, kon sa sadqa afzal hai, farmaya PAANI unhone ek kunwa khudwaya aur kaha ye umm e sa'ad ke liye hai,

Is hadis se bhi saf hai ki bad wafat kisi ki janib se nek amal kiya ja sakta hai, isliye musalman har juma ko meetha bana kar quran padhte hai aur us sab ka sawab apne marhoom ko bhejte hai, isi ka naam fatiha hai or to aur Huzoor (علیہ السلام) ne khane ko samne rakh kar bhi quran padha hai aur usme barkat hui ye hadis bhi bukhari me maujood hai, ahle sunnat ke sare mamle or dalil ke liye kitab " ja-al haq" ka padhna fayedemand hai
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 463
Hazrat maine chattisgarh takiya paara durg ki masjid main dekha hai aur aqaid ahle sunnat aur anware shareeyat main padha bhi hai ki Siwaye magrib har azan aur jamaat ke darmiyaan salat *(assalato wassalam alaika ya rasool allah*) ya is tarah ke doosre kalimaat buland awaz main padhne chahiye Lekin Hazrat maine us masjid ko chhor kar aisa kahin nahin dekha na suna aisa kyon

Jawab: 463 بسم اللہ الرحمن الرحیم
Azan ya takbeer se pehle –(durood salam padhna jaiz hai), jiske jaiz hone me aajka nahi balki sadion purane ulama ka bhi fatwa maujood hai, or jo log ise najaiz kehte hai jahil hai, or ise “tasveeb” kaha jata hai, or tasveeb shariat me jaiz hai, or jo magrib me nahi padhi jaati wo islye ki magbir me azan ke bad takhir karna makruh hai isilyie foran waqt hote hai jamat qayam ki jaati hai,
Quran me allah ka irsha hai
“Allah aur uske firishte dorood bhejte hai us ghaib batane wale (nabi) par aye iman walo tum bhi un par durood bhejo aur salam KASRAT SE”

Is ayat se maloom hua salam padhne ki koi qaid nahi kasrat se padhna chahiye jab chahe to ye azan se pehle ho ya iqamat se pehle ya kisi bhi jaiz kam se pehle harj nahi,

Fatawa Amjadia Jild:1 Safa:56 par hai
Tasveeb ke mayene ye hai ki azan ke bad aur iqamat se pehle dobara namaz ka ailan kiya jaye taki jo log azan sun kar namaz ke liye nahi ayen unhe yaad aa jaye, or iske liye koi khas lafz nahi balki wahan ke logo ne jo lafz iske liye muqarrar kar liye wo jaiz hai,
(aur ahle sunnat me durood o salam hi mash’hoor hai)

Waqarul Fatawa Jild:1 Safa:119 par hai
“salat o salam har waqt padhna jaiz hai lihaza har namaz ke bad, aur subha ki namaz ke bad bhi padh sakte hai”

Fatawa Faiz Ur Rasool Jild:1 Safah: 180 par hai
Azan wa iqamat se pehle durood padhna jaiz hai

Agar apne aisa kahi dekha suna nahi to bhi harj nahi aise kai masail hai jo apne nahi sune honge or kai chez hai jo apne nahi dekhi hogi, or mumkin hai ki apka wasta aksar deobandi masajid se padh jata hoga, warna aksar sunni masjid me allah ke karam se aaj tak durood o salam chalu hai
واللہ تعالی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 464
Bahut logo ko dekha jata hai raat me kachra phenkte hai ziyada tar, jab ke subha bhi fek sakte hai magar aisa nahi karte isme shariat ka kiya hukum hai, ?

Jawab 464 بسم اللہ الرحمن الرحیم
Rat me jhadu naa lagane ke bare me to padha hai magar kachra bhi rat ko fekna chahiye is bare me koi ibarat meri nazar nahi guzri, magar isme koi harj nahi nazar aata or ho sakta ho ki musalman ke is amal me koi hikmat zarur ho, or wese bhi kachre ko zyada der rakhna bahut bimari hi karega, jaise kachra agar subha tak rakha jaega to shayad badbu de, or kabhi dekha bhi jata hai ki kachre me keere lag jate hai, aur aisa bhi hota hoga ki agar kachre ki balti bhari hogi to zarur billi, chuha use gira kar apne liye khana talash kare, jisse ghar me kachra phelne ka dar hota hai, kabhi aisa bhi dekha jata hai ki rat ko gosht khaya aur haddiya kachre ki balti me rakh di subha dekhta to balti ulti aur haddiya bahar milti hai, isse pata chalta hai ki ghar ke janwar use gira kar ganda kar dete hai, kyuni ye janwar rat ko hi nikalte hai aur ghar wale soye hote hai, isi dar se shayd log rat ko kachra nahi rakhte honge fek dete honge, or is fekne me hi

bazahir fayeda nazar aa raha hai, or to ye meri naqis aqal ki soch hai ki shayad aisa hi hota ho, or ho sakta or haqiqt isse pare ho,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 465
Hazrat kiya hum gane ko gungana sakte he kuchh mohabbat ke ashar bina dhol wagerah ke

Jawab: 465 بسم الله الرحمن الرحيم
Nahi, aur gana dil me nifaq paida karta hai, iman wale ko munafiqat ki janib le jata he, or bila wajah gair zaruri bat se bhi zuban ko band rakhna chahiye, log qiyamat me apni zuban ki waja se zyada nuqsan uthayenge, naat gunguna sakte ho, ayat wagera, or har wo lafz jo apke munh se niklega wo firishton ke zariye se likh liya jayega, aur qiyamat me uska hisab dena hoga fir logo ke samne jab allah puchhega ye mohabbat ke sher kyun aur kis liye gungunaye the to kya jawab hoga, ? aur kaisi ruswai.

Quran e Pak me tumhara RAB farmata hai, Surah 97 Ayat 08
"Aur jo ek zarra bhar burai karega use dekhega."
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 466
Hazrat islam me (92)or(786) no. ka kya matlab hota he

Jawab 466. بسم الله الرحمن الرحيم
786 bismillah shareef ke adad hain. 92 Huzoor (عليه السلام) ke naam e pak Muhammad (alyhisalam) ke adad hain.
والله أعلمُ بالصـواب

Suwal no. 467
Hazrat farz ki 4 rakaton me agar teesri rakat me galti se sureh fateha ke bad koi surah padhle to kya hukm hai ? sajda sahw ya namaz ko dohrana padega ?

Jawab: 467 بسم الله الرحمن الرحيم
Naa sajda sehab naa namaz ko dohrana padhega, balki namaz sahi hui koi harj nahi, aur agar farz ki chothi me bhi sureh fatiha ke bad surat milaye (jabki tanha ho) to mustahab hai,

Ala Hazrat Imam E Ahle Sunnat se isi ke mutaliq Suwal hua
Ki ek shaks farz namaz ki akhri do rakat me bhi sureh fatiha padhta hai aur surat milata hai, to uski namaz farz hui ya sunnat,
Iske jawab me **AlaHazrat Muhaddis E Barelvi** farmate hai,
"farz hui, aur namaz me kuchh khalal naa aya, naa is par sajda sehev tha, Balki agar jaankar bhi farz ki akhri do rakato me surat milai to kuchh harz nahi, sirf khilaf e aula hai, magar baaz aaimma ne ise mutahab hone ki tashri farmai,
(Fatawa Razawiyya Jild: 08 Safah: 192

Mufti Waqaruddin Sahib Waqarul Fatawa Jild: 2 Safah: 69 par likhte hai,
"Farz ki teesri aur chothi rakat me sureh fatiha ka padhna mustahab hai",

Yaad rahe ye hukm tanha namaz padhne wale ke liye hai, imam ko akhri do me qirat makruh he.

Khulasa e kalam ye hai ki agar koi tanha namaz padhe to charo rakat me tilawat kar sakta hai, or imam agar akhri do me qirat kare or muqtadi par giryan guzre to jaiz nahi..
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 468
kya imam aazam abu hanifa radiallaho anhu ne yazid ko kafir kaha hai ?

Jawab: 468 بسم الله الرحمن الرحيم
Imam e azam ne yazeed ko kafir Nahi kaha, aur sahih yehi hai ki yazeed musalman tha, magar fasik fajir badkar.
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 469
Hazrat aurto ke parde ke bare me bataiye, ajkal mahol aisa he ki wo apne cousin's se parda nahi kar pati he jabki wo log ek dusre ko Bhai, bahen hi samajhte ho, fir bhi kya cousins, bahnoi, devar se parda karna zaruri he, or agar aisa mahol ho ki usme itna parda possible na ho fir ?

Jawab: 469 بسم الله الرحمن الرحيم
Aurto ko har gair mard se parda farz hai, jisse bhi nikah jaiz hai usse parda farz hai, fir chahe wo apas me ek dusre ko behn bhai mane, or raha cousin se parda naa karna to ye ladki ki khud ki ghalti hai, sara mahol apne hath me hota hai, jab koi kutte ka gosht kana nahi chahta to dosra use khilane par majbur nahi kar sakta isi tarah agar koi ladki khud parda karne ki thhan le to sara mahol ban jata hai, ye ghar aur duniya ki pareshani garmi kuchh nahi, har waqt qabr me utarne ko yad rakhna chahiye,
Agar ghar aisa hai ki parda mumkin nahi ho dupatta ko sara din namaz ka sa bandhe rakhe, aur aastin poori kalai tak, or is daur me chehre ke chhupane ko bhi ulama ne wajib kar diya to ab jawan aurat ko gair mard se chehra bhi chipana wajib hai, ye jo chacha wagera ke bache aate hai, to ladki ko chahiye ki khud waha se hat jaye magar dekha jata hai ki ladki khud bado ke bich me besharm ban ke bethi hi rehti hain jabki unka waha kuchh kam nahi hota to rasoi me ja kar nashta ya dosre kamre me aurato ke sath beth sakti hai dua salam ke bad zarurat hi kya hai, cousin ki maujudgi me bethne ki, aur bekar hasi mazak aur bate milaane ki
Bahar E Shariat Jild: 1 Safah:479 par hai.
"sitr e aurat HAR HAAL ME wajib hai, chahe namaz me ho ya nahi, tanha ho ya kisi ke samne,"

Theek usi tarah ladki ye naa samjhe ki gair mard hame naa dekhe, ham to use dekh sakte hai, balki aurat bhi shehwat ke sath mard ki taraf nazar nahi kar sakti,
Mufti Amjad Ali Azami Bahar E Shariat Hissa 16 Safah: 86 par farmate hai:
Aurat ka ajnabi mard ki taraf nazar karne ka wahi hukm hai, jo mard ka mard ki taraf namaz karne ka hai,
"Naaf ke niche se gutno tak nahi dekh sakti"

Balki daur e purfitan me chahiye ki aurat ko dewar aur jeth aur sasur se bhi GOONGHAT rakhe, aur bezarurat unke samne bhi na aye jaye,
Ek hadis me dewar jeth se parda karne ke bare me Huzoor (علیہ السلام) ne farmaya
"dewar jeth to maut hai"
Fatawa Razawiyya Jild: 22 Safah: 217

God liye bache ko agar god lene wali aurat ne apna dudh naa pilaya ho to us aurat ke sage bache se bhi us god wale ka parda hoga, chahe ye use bhai behen samjhte ho,
Khulasa e kalam ye hai ki duniya zalim aur jahil se bhari hui hai, kal qiyamat me koi saga kaam na ayega, khud apni qbr ki tayyari me lage rehna chahiye, allah ki nafarmani me kisi ka hukm manna jaiz nahi,
Ab logo ki sharm se parda chor dene wali aurat ko khud soch lena chahiye ki jis kam ko allah wa rasool ne haram kiya use kisi ke liye bhi nahi kiya jayega, or kal qiyamat me kiya munh lekar apne rab ke samne jayegi, or kiya jawab degi, Rab hi razi nahi to duniye ki khushi or razamandi hasil karke bhi qiyamat me fayeda nahi hoga,
واللہ تعالٰی أعلمُ بالصواب

Suwal no. 470
Hazrat insan ko jo milta he duniya se kya vo usi ki kismat main hota he ya us ke amaal main ager jo kismat main likha hota he phir kaise insan gunhegaar hota he in baton ko samajh nahi pa rahe Hazrat

Jawab: 470 بسم الله الرحمن الرحيم
Bande ko allah ne majbur nahi banaya balki kuchh ikhtiyar bhi diye hai, sahi ghalat bhi bataya hai, or khud fesla karne par chora, magar iska matlab ye nahi ki banda qismat ke hatho majbur hai kuchh nahi kar sakta, qismat bhi haq hai, magar iska matlab hai ki allah ko pehle hi sab kuchh maloom tha ki kon kya karne wala hai fir wo uski qismat me likha , aisa nahi hai ki likhne se banda majbur hua ho. Balki wo jo karne wala tha allah ne jan liya or likha,
و الله تعالٰی اعلم

Suwal no. 471
Hazrat ek shaks ne suwal puncha he or suwal ye h ki Quran azeem me aaya h ki shaheed zinda hain, unko murda guman bhi na karo To unko Fatiha kyun karaya jata hai, iski kya haqeeqat hai Hazrat jisne ye suwal kiya h WO aalaHazrat k manne walo me se hain, sunni hain wo bol rahe hain unke man me ye sawal hai ,to apse punchne ko bole hain

Jawab: 471 بسم الله الرحمن الرحيم
Unke khyal me ye ghalat fehmi hai ki fatiha sirf duniy se jane walo ki hoti hai, balki haqiqat ye hai ki fatiha ek isal e sawab hai, yani ye zinda ko bhi ho sakta hai, aur murda ko bhi, yani agar me 4 qul padh kar apke nama e amal me bhej du to ye bhi ek fatiha ki qism hai, aur apke naam ki fatiha kehlai jayegi, to ab agar shahid zinda hai to bhi harj kya hai, apna sawab duniya se gaye aur maujood or ane wale sab ko bheja jaa sakta hai, (fatiha sirf murdo ki hi hoti hai, ye unki ghalatfehmi hai)
Quran me jo shaheed ko zinda kaha magar age ye bhi farmaya diya ki unhe rizk bhi diya jata hai “tumko khabar nahi” yani wo kis tarah zinda hai allah jane wohi unhe khilata pilata he, tum unki zindagi ko apni tarah naa jano balki unhe rizk bhi diya jata hai tumhe khabar tak nahi, aur bad wafat ki zindagi ka andaza is tarah ki hayat se nahi lagaya jata, kyunki duniya me ham apne rizq ko kisi ko bhi de sakte hai, aur kisi ka rizq bhi le sakte hai, ab quran kehta hai ki shahid ko bhi rizq milta hai to kya koi uska rizq bant sakta hai,
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 472
Zaid ne kaha "customer to bhagwaan ka roop hai" Zaid pe kya hukm e sharai lagega?

Jawab: 472 بسم الله الرحمن الرحيم
Customer ko bhagwaan ka roop kehna kafiro ka jumla hai, agarche ye koi unka mazhabi shiar nahi, or musalnan ke liye inme kai pehlu nikal sakte hai, sirf gunah ke bhi, mubah ka bhi, or kufr ke bhi,
To behtar hai, zaid ne poori baat kya kahi tafseelan arz kari jaye, yani is jumme se pehle or bad ki kya baat hai, warna, zaid pas ke kisi aalim e deen ke pas rujku karke, apne upar hukm e shara puchh le, behrhal aitiyatann tauba me harj nahi aur ainda baz rehne se,
و الله تعالٰی اعلم

Suwal no. 473
Hazrat ye jo ajkal aurate, ladkiya bazar me burqe to pehnti hai magr chehra khula rakhti hai, kya ye sahi he. gair mard ke samne chehra khol sakte hen. aur agar kisi se kaho ki chehra na kholo to kehti hen shariat ne chehre kholne ki ijazat di he. aap bataye kia sahi he.

Jawab: 473 بسم الله الرحمن الرحيم
Pardadar chehre ko chamkata hua, jhuthe pardo par qeher barsata hua.
(Radd ul hijaab bil batil Niqab)

“Sabhi mali faili ibadat usi azmat wale shohrat wale izzat wale zameen aur asman ke noor (allah) ke liye, jo chamkayega, qiyamat me chehra apne karam se is tehrir ke likhne wale ka, aur padhne walo aur khas kar amal karne walo ka, unke sath jinke sath wada kiya gaya ki kuchh chehre hashr ke maidan me chamakate honge, aur durood o salam ho beshumar beshumar us noorani chehre wale ke liye, jinki aulad dar aulad ko imam e ahle sunnat ne “noor” farmaya, aur tamam sahaba aur ahle bait par jinhone gawahi di ki Huzoor (علیہ السلام) ka chehra 14 ke chand se zyada chamakdar tha,”

G, han, Purfitan daur ko dekhte huye ulama ne chehre ko chhipane ko wajib likha hai, Main kehta hu (allah hi ki tofiq se) ki sara kamal aur wabal chehra ka hi hai, chehra hi bhata hai, aur chehra hi doobata hai, aur kal dozakh me bhi kuchh aurate apne chehre nochti hogi, magar kuchh ke chehre to noorani honge, to fir meri is baat me kuchh mubalghna nahi. Agar me kahu ki. “Husn ka dar o madar chehre par hai, jo gair mard se husn ko chupana chahe use chahiye ki chehre ko chipa le”

Fatawa Razawiyya Jild: 14 Safah: 552 par hai,
“(ulama ne) chehra chhipana sadi awwal me wajib naa tha, wajib kar diya”.

Hidaya me hain: سدل الشيئ على وجهها واجب عليها yani: “Chehre par parda latkana aurat par wajib hai”
Sharah libas me hain: دلت المسئلة على ان المرأة منهية عن اظهاروجهها للاجانب بلاضرورة
yani: “ye masala is bat par dalalat karta hai ki aurat ko bila zarurat ajnabi logo par apna chehra kholna mana he”

Durr E Mukhtar Sharah Tanweer Ul Bashar: تمنع من كشف الوجه بين رجال لخوف الفتنة
yani: “fitne ke khauf se auraton ko mardo me chehra kholne se roka jaye.”

Is qism ke secro masail hai jise ulama ne waqt ki nazakat ke teht badal diye, aur jo kahe ki ye Huzoor (علیہ السلام) ke waqt me nahi tha ya shariat me pehle nahi tha ab kyun to wo jahil hai kyunki is tarah ke hukm shara ke khilaf nahi balki ain shariat hi ke mutabiq aur Huzoor (علیہ السلام) ke farman hi ke mutabik hoga, Aur agar koi ahmak aurat jo ahkam e sharia se bekhabar ho aur yu kahe ki jab daur rasool me chehra chipana wajib nahi to ab kyun? To iska jawab ye hai ki daur e rasool me to aurate masjid me bhi namaz padhti thi, balki Huzoor (علیہ السلام) ne farmaya: اذا استأذنت احدكم امرأته الى المسجد فلا يمنعها
Yani: “jab tum me se kisi ki aurat masjid jaane ki ijazat mange to use mana naa karo,”
(is hadis ko Bukhari Aur Muslim ne bhi riwayat kiya)
Aur Fatmaya Hadis e pak me: لاتمنعوا اماء الله مساجد الله yani: “allah ki kanizo ko allah ki masjidon se naa roko”
(is hadis ko bhi Muslim Aur Abu Dawood ne sunan me naql kiya)

Magar aaj koi aurat nahi kehti ki masjid me jamat se namaz padhna chahti hu, kyunki wo to pehle hi ghar me bhi namaz padhna nahi chahti or namaz me kasrat hai wuzu aur hath per hilane ki, or chehra dikhane me husn ka dikhawa zinat ka izhar he koi kasrat mashakkat nahi balki dil ko bhata hai ki gair hamara husn dekhe. To khud gaur karle ki nafs ki ghalbe ki khatir chehra kholna chahti hai ya shariat ke khatir, isilye tarah tarah ke heele karti hai or nafs par foran shariat aur rasool ka daur yaad aa jata hai, jamat se namaz par kabhi naa aya, pehli sadi me auraten masjid jati magar bad me waqt ki nazakat ke tehet daur e farooq e azam me ise bhi band karna padha, us waqt kya Hazrat umar aur Hazrat ayesha ko ye nahi maloom tha ki wo aise kam par pabandi laga rahe hai jis par habeeb e khuda ne pabandi naa lagai, nahi nahi hargiz nahi,
Balki Hazrat ayesha ne farmaya:
لوا ن رسول الله صلى الله تعالٰى عليه وسلم رأى من النساء مارأينا لمنعهن من المسٰجد كما منعت بنواسرائيل نسائها
“ Huzoor (علیہ السلام) hamare zamane ki aurato ko dekhte to unhe masajid jane se mana karte, jaise bani israil ne apni aurato ko mana kar diya,”

“Is farman se ye sabit hai Huzoor(عليه السلام) bhi hote to us daur ko dekhte huye zarur yahi hukm dete jo hamne diya”

Is hadis e pak se chamakte chehre ki tarah saaf ho gaya ki ulama ka koi farman khilaf e rasool nahi hota balki ain hukm e rasool par hota hai, uske bad aaj tak ulama ne aurato ko masajid ki hazri se baz rakha, kyunki ab to daur usse bhi zyada aag barsane wala hai,

Fatehul Qadeer me hai: عمم المتاخرون المنع العجائزوالشواب فی الصلوات کلها لغلبة الفساد فی سائر الاوقات
Yani: “fasad ke ghalabe ki wajeh se tamam waqton ki namazo me jawan budi aurato ka nikalna mutakhrin ne mana farmaya hai”
Fiqh ka ek qaida bhi hai ki: “zamane ki tabdili ke sabab ehkam ki tabdili ka inkar nahi kiya jaa sakta” Khulasa e kalam aur meri raye bhi yahi hai ki, har mard par lazim hai ki wo gair ke samne parde ke sath sath apni aurat ko chehra chipane ka bhi hukm de, aur jo ye kuchh niqab hote hai jisme ankhe khuli hoti hai, mere nazdeek iska pehnna bhi napasndida hai, balki ankho sahit poora chehra dhaka hona chahiye, iski ek khas wajeh hai ki chehra chipane ka hukm islye hai ki **“naa rang dikhe na umar**” magar niqab me akhe khule rehne se aurat ki umar aur rang ka andaza ho jata hai or ye bhi ki jawan hai ya budhi **“BAS YE DIL ME FASAD PAIDA KARNE KE LIYE KAFI HAI”** to chahiye musalman izzat wale mardo aur aurato ko ki bazaro aur gair mard ke samne mukammal parda kare yani **chehra bhi chhipaye aur ankhe bhi** dhak kar rakhe, aur ghar me rehte huye ghunghat kara jaa sakta hai isme dushwari nahi hai, agar koi karna chahe, or mujhe hairat hai daur rasool me to sahabiya raat raat bhar namaz padhti thi, roze rakhti thi, is kam ko lekar wo daur yaad kyun nahi aata ki ham bhi rato ko aram naa karke namaze padhe ?, daur yaad aya to chehre ke kholne par?

Is kalam ko padhne ke bad kahenge kuchh bebaaq log ki “parda ankho ka hai” fir me kahunga ki agar is daur me logo me haya zyada aa gai kya us pehli sadi me haya wale nahi the, or mumkin he fir koi bebaq bol bethe ki “dil saf hona chahiye” to mera jawab yahi hoga ki jab Hazrat ayesha Huzoor (عليه السلام) ke mazar par hazir hoti to (parde ka khas khyal naa rakhti) farmati ye mere shohar hai, fir jab Hazrat abu baqr Huzoor(عليه السلام) ke qadmo me dafan huye to bhi yahi hal tha kyunki ab ek shohar ek walid the, MAGAR jab Hazrat umar ka mazar bhi wahi bana to khud dhak chip kar ane lage, KYUNKI HAZRAT UMAR GAIR MARD the, fir wahi baat, kya Hazrat e umar se ziyada izzat wale is zamane me aa gaye ya Hazrat ayesha ki zyada haya wali aa gai, jo tumhare sirf dil ka parda kafi hai, kahi iska matlab ye to nahi hai, ki aap sabit karna chahte ho ki aap un Hazrat se zyada nek ho ?

Allah ta’ala se dua hai ki wo is kalam me chhipe asli maqsad me qamyabi de, aur musalman aurato ko ise samjhne aur dil se qubool karne aur amal karne ka jazba de, taki kal chehra khuda ke samne dikhaya ja sake, aur ghar me dewar, jeth cousin se bhi goonghat karne ki tofiq bakshe, or agar koi aisa kare to beshak zyada sawab ki haq dar hogi,

Tumhara Rab farmata hai Quran Surah: 99 Ayat: 7 me
“to jo ek zarra bhar bhalai kare use dekhega”

Aur farmata hai Surah: 94 Ayat: 5-6 me
“to beshak dushwari ke sath asani hai, beshak dushwari ke sath asani hai”
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 474
Kuchh ghalat likha ho to mafi chahta hu, me ye jaanna chahta hu Hazrat, Pehli Ratt koi bhi Mard apni Bivi ko Quran-e-Pak as a Gift (tohfe ke tor par) de sakta he ?

Jawab: 474 بسم اللہ الرحمن الرحیم

G, de sakta hai, harj nahi, balki me to ye kahunga ki quran ke sath, kuchh kitab jaise “JANNAT ZEWAR” “QANOON E SHARIAT” “PARDE KE BARE ME SUWAL JAWAB” bhi de to or behtar hai
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 475
mujhe Hazrat ye poochna hai ke Jumme ki Namaz ke liye do Azanen kiun hoti hain ? Or kya hukm aaya he

Jawab: 475 بسم اللہ الرحمن الرحیم
Kisi bhi masale me “**aisa kyun he**” ka jawab bahoot mushkil hota hai, or ye suwal gair zaruri tha, do azane hona hadis se or **hazrat usman** ke daur se sabit hai, bas ispar amal karne se sawab mil jayega wajah janne ke liye **darul ifta** se rabita kare, or azan bhi masjid ke bahar hoti thi, andar nahi, or apke suwal gair zaruri zyada paye jate hai, is bat ka khyal rakhen,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 476
Hazrat Sanad kise kahte hain ?

Jawab: 476 بسم اللہ الرحمن الرحیم
Ilm e hadees ki istilah me sanad hadis riwayat karne wale rawio ki fehrist ko kehte hai, yani jahan se arabi hadis (farman e mustafa) shuru hota hai use “matan” kehte hai usse pehle “sanad”
(jaise-mene fula se suna, usne fula se byan kia usne fula se riwayat kiya usne fula se...ye sanad he)
واللہ تعالٰی اعلم

Suwal no. 477
Kya ham sirf azan ya takbeer ke dauraan hi “ashuhadoanllailaha illallah” kahene par hi kalime ki ungli uthye Aur aisa ham kyon karte hai ?

Jawab: 477 بسم اللہ الرحمن الرحیم
Azan ya takbir me ye ikhtiyar hai uthana zaruri nahi, aur namaz ke qada me tashahud me sunnat hai, iske siwa bhi uthane me harj nahi, or ye hath ke ishare se gawahi dena kehta hai ki “koi mabood nahi ‘magar (ek) allah ke’, Azan aur takbir ke alawa bhi is fel me harj nahi, maslan namaz me qiyama ki halat me sana padhte waqt sana me jo kalima لا الہ غیرك aye to namaz me halat e qiyam me bhi ungli utha sakte hai,
واللہ تعالٰی اعلم

Suwal no. 478
hum azan ke darmiyan ya kahin bhi jab Huzoor-e-aqram sarkar-e-do aalam sallallaho alaihewasllam ka naam aata hai to apne hanth ki ungliyon ko bosha kyon dete hai ?

Jawab: 478 بسم اللہ الرحمن الرحیم
Huzoor (علیہ السلام) ke naam e pak par angutho ke nakhun ko bosa de kar ankho se lagana bilkul jaiz hai, aur iske jaiz hone ke liye itna kafi hai ki shariat me ye mana nahi, aur jo kam shariat me najaiz nahi hota wo fi nafisi jaiz hota hai,
Ye fel hadees zaeef se sabit hai aur ummat ka is par amal hai, zaeef hadis amal me laai jaa sakti hai, aur ummat ke kaseer amal se wo hasan bhi ho jati hai,
Hadis: siddiqu e akbar ne mazzin ko اشھد انّ محمداً رسول اللہ kehte suna (dua padhi) aur dono kalime kie pore choom kar aankho se lagaye, is par Huzoor (علیہ السلام) ne farmaya, jo aisa kare jaisa mere pyare ne kiya, uske liye meri shafa’at halal ho jayegi

Fatawa Razawiyya Jild:05 safah: 433 par hai
Mulla Ali Al-Qari ne Farmaya:
قلت واذاثبت رفعه الى الصديق رضى الله تعالٰی عنه فيكفى للعمل به لقوله عليه الصلاة والسلام عليكم بسنتى وسنة الخلفاء الراشدين

Siddiqu e akbar se is fel ka saboot amal ke liye kafi hai, Huzoor (عليه السلام) ne farmaya, main tum par lazim karta hu apni sunnat aur apne khulafa e rashideen ki sunnat"

To siddiq e akbar se kisi chiz ka saboot Huzoor (عليه السلام) se saboot hai,
Imam asqalai ne farmaya: لايلزم من كون الحديث لم يصح ان يكون موضوعا
Hadis ke sahih na hone se mozu hona lazim nahi ata

Or muhaddiseen ne farmaya ki ye hadis sahi nahi to, hadis ka sahi naa hona uske jhuthe hone par dalalat nahi karta, sahi nahi maslan, hasan bhi ho sakti hai, or ghareeb bhi or zaeef bhi,
Jis tarah kaha jaye ki ye mithai bahut behtar nahi", to iska matlab ye nahi ki wo mithai kharab hai, matlab ye ki zyada lazeez nahi magar mithai sahi hai or khai jaa sakti hai

Thik usi tarah ye anghuthe chumne ki hadis zaeef hai magar, is par amal mustahab hai, balki siddiq e akbar ki sunnat hai. aur musalman ispar amal sawab aur mustahab ki niyat se karta hai

FIQH KA QAID hai:
"musalman jis kam ko achha samajh kar kare wo allah ke nazdeek bhi pasandida hai"

Bas kon musalman is fel ko tazeeman nahi karta ? har koi ye fel sawab aur mustahab ki niyat se hi karta hai
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 479
Hazrat agar kisi ka talaq hota he jab koi aur ladka jab ladki ko talaq deta he agar wo muh se na kahe aur talaq papar pe signetur kar de to talaq hoga ya nahi ?

Jawab: 479 بسم الله الرحمن الرحيم
G, Han, puchi gai surat me shohar agar likh kar bivi ko talaq bhijwaye to bhi talaq ho jayega, aur likh kar bhejna bhi zaruri nahi naa bhej paye tab bhi ho jayegi, ya kisi se kaha ki meri bivi ko talaq likh de aur usne naa likha tab bhi talaq ho gai, kyunki ye likhwane ka izhar talaq dene par dalalat hai,

Durr E Mukhtar, Fatawa Alamgiri Wa Bahar E Shariat Jild:2 Safah:113-114 par hai
(talaq) kagaz ya takhti wagera par aur talaq ki niyat se likhe to (talaq) ho jayegi, aur agar likh kar bheja jab bhi ho jayegi, aur agar naa bhi bheje jab bhi is surat me (talaq) ho jayegi,

Isi me age hai
"doosre se talaq likhwa kar bheji to talaq ho jaygi, likhne wale se kaha meri aurat ko talaq likh de to ye talaq ka iqrar hai, yani talaq ho jayegi chahe naa likhe"
وهُو تعالیٰ أعلمُ بالصواب

Suwal no. 480
Hazrat. Agar kisi ko koi Hajat (murad) ho, uske liye koi amal, dua bata dijiye ?

Jawab: 480 بسم الله الرحمن الرحيم
Hajat ke liye do amal apki bargah me arz hai, jo munasib ho kare, (warna dono alag alag waqto me kare yani ek ka waqt subha tey kar le ek ka sham ko)
Amal no.1
Din me kisi bhi waqt or behtar hai ki, rat ko sone se pehle, 874 bar **الله ربي لا شريك له-** **(allahu rabbi la shareeka lahu**) awwal akhir durood bad wazifa apne maqsad ki dua kare, or so jaye or isi kalime ko poore din uthte bethe chalte firte dil hi dil padhte raho,
(note: islami behne is amal ko haiz ke dino me bhi wazife(dua) ki niyat se padh sakti hai, band naa kare)

amal no. 2 sureh falaq 30 bar din me kisi bhi waqt roz ki pabandi kar liya kare, (ye wazifa rizq me barkat ke liye bhi padha jaa sakta hai wahi 30 bar, din me kisi bhi waqt)
(note: is amal ko halat e haiz me aurat naa kare, agar kare to pehla lafz "qul" na padhe age se padhe"

Note:
(jo bhi wazifa kare uske bad apne jaiz maqsad ke liye dua kare, padhne se pehle kisi sahi quran padhne wale ko suna de, warna lafzo ki ghalat adaigi se nuksan ka khatra paida ho sakta hai, har wazifa shuru karne se pehle namaz ki pabandi shart hai, or har tariqe ke gunah se bachna bhi lazim, maslan gane, tv, gheebat, wagera, aur aurate sharai parda kare, warna wazifa asar naa layega,)
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 481
Hazrat jo aurte apne parivar ko chhod kar mazar pe mujouri karne lagti hen, ya kuchh aurte shadi nahi karti wo bhi muzauri karti he Hazrat kya wo sahi kar rahi hain.

Jawab: 481 بسم اللہ الرحمن الرحیم
Suwal se mujhe ye samajh aya ki mazar par bethne ka kam karti hai yani faqeeri rasta apna leti hai,
Agar me sahi samjha to ye aurat ko is tarah faqir banna jaise ki ajkal aam hai haram hai, aur isme kai kam gunah ke shamil hai maslan, beijazat ghar se nikalna, mazar par hazri, mardo ke bich bethna, fir chahe waliden ki ijazat ke sath ho ya unke khilaf, isi tarah aurat ka peeri muridi karna bhi batil hai, aur shadi naa karna gunah nahi, magar baz surato me shadi karna wajib ho ja ta hai or baz me farz to agar, shadi karna aisi aurat par wajib ya farz hai to zarur, naa karne ki bina par gunahgar hogi,
واللہ تعالیٰ اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 482
Hazrat munkir ka kiya matlab hai ?

Jawab: 482 بسم اللہ الرحمن الرحیم
Inkaar karne wala
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 483
Hazrat jamaat ke waqt jo safe lagai jati hai masjid khali hone ke bawjood (2)piller ke bich safe lagana kaisa hai ?

Jawab: 483 بسم اللہ الرحمن الرحیم
Jahan tak mumkin ho to saf ko tarteeb ke mutabik hi poora kiya jaye maslan pehle saf awwal ko fir ane wala saf awwal mukammal hone ke bad hi doosri saf banaye, or agar masjid me piller is tarah hai ki namazi sahi se ruku sujood nahi kar sakta to waha jagah khali rakhne me harj nahi, warna koi samjhdar bachche jo waha asani se namaz padh sake to khada kar sakte hai, behrhal agar koi agli saf chhor kar bhi Peechhe khada ho gaya namaz ho jayegi
واللہ تعالیٰ اعلم

Suwal no. 484
janab ye Hisaar ye qadri kya hai aur kis trah hisaar kiya jaye ?

Jawab: 484 بسم اللہ الرحمن الرحیم
Hisaab bamayene- charo taraf gol ghera banane ke hai, aur aamileen ki istilah me hisar kehte hai,
Kisi amal ya chille ya wazife se pehle dua padh kar apne upar dam karne ko ya charo taraf hisar karne ko jise amal ke dauran kisi bhi shey ya nuksan se bacha jaa sakta hai, hisar kai tariqe se kiya jaata hai, or kai

buzurgo ke alag alag mamulat hai, 11 bar ayat ul kursi se bhi hisar ho sakta hai, (suwal me dusri chiz qadri meri samajh me nahi aaya)
واللہ تعالٰی اعلم

Suwal no. 485
Hazrat main ap ko ek copy bhej raha hu rehnumai farmayen badi mehrbani hogi
Sawal: Mufti sahab qibla ham ne ek bana hui ghar kharida .takriban ..3 saal ho gaye, Jis me takriban 2 saal koi problem nahi thi ..ab ek saal se koi na koi bimar rehta hai ..chhat pe awaaz aati he..darwaja ..peetne ki awaz 2 teen baar aai he ...aur kabhi kabhi meri ammi ko ghar ke kisi afrad ki awaz me awaz se bulata he. Ammi ko 4 mahine se bukhar nahi ja raha he aur bhi bahot kuchh ghar me kisi na kisi ke sath hota rahta he..Hazrat aisa kiyu he ..aur hame keya karna chahiye jis me..41 deen surah baqra shrif ki tilawat bhi karwai ghar ki bandish. Bhi karwai ..khatme qadriya bhi karwaya.?
Huzoor koi aisa tariqa baatye jis me kamyabi mile.plz ? bahot bahot paresan hu .. Aap ki bari mehrbani hogi. ??
Jawaab (mufti sahib): Namaz o Roze ki Pabandi karen aur Har Namaz ke Baad Hisaar e Qadri parh kar hisaar kar liya karen

Jawab: 485 بسم اللہ الرحمن الرحیم
Jo jawab mufti sahib ne diya apni jaga durust hai, agar kamyabi nasib nahi hui to padhne padhane me zarurt khata hai, aksar aisa hi hota hai ki log sahi lafzo ke sath quran padhna nahi jante isilye kisi dua ka asr nahi hota, ye zarur kisi jinn ki shararat maloom hoti hai,

*Ap in kamo ko anjam de pehle to kisi safed paper par 35 bar bismillah shareef likh kar ghar me latka de, (magar likhte waqt zer zabar lagane ki zarurat nahi, meem ke dayere(gole) khule hone chahiye, wuzu ke sath likhna hai or bismillah padh kar shuru karna he),
*Or sureh jin 40 din tak ghar me padhi jaye (magar padhne wala sahi padhna janta ho)

*Madani panjsura, warna kisi bhi kitab me “shash kufl” naam se 6 dua hoti hai jo sirf 1 -1 line ki hoti hai, ise har rat sone se pehle us ghar me padha jaye,
aur din me kisi bhi ek waqt yahi padh kar bukhar wali aurat ke kan me dam kar diya jaye, insha allah bukhar bhi jayega aur aseb ki zadd me hogi to wo bhi dafa hoga,

ap apke ghar ke liye ek ek asan amal, (magar shart ye hai ki namaz ki pabandi ho or sahi makharij se padha jaye, warna kisi masjid ke imam se padhwa kar pani pe dam karaya jaye)
ek bar sureh fatiha
ek bar ayat al kursi aur
sureh jinn ki shuru ki 5 ayat, padh kar kisi pani par dam kar den, us pani ko makan ke andar charo taraf chhirak den or bahari diwar par bhi, chhat par bhi insha allah kuchh waqt isi amal se zarur fayeda hoga)

(note: pani diwar par dale magr itna zyada nahi jo beh kar naali me jaye isi tarah bahar ki diwar aur chhat par bhi sirf chhirkaw kare taki pani bahana nahi he)
Ap poore etmad ke sath in kamo ko anjam den, allah kamiyab kare.
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 486
Hame Apse ilm e deen aur masail ka bahut fayeda hua. mgr aaj ek masala samajh nahi aya ki. namaz me jab sana padhte he to usme. ASHHADU AN LA ILAHA ILLAL LAHU. par ungli utha sakte hai. ya nahi. Hazrat Apne suwal no. 477 me likha he sana me bhi ungli uthana chahiye. magr Hazrat maaf karna. ye aajtak na kisi ko karte dekha naa kisi se suna magr zindagi me pehli baar hi apse suna. hame apke ilm par shak to nahi magr mujhe lagta he apne likhne me ghalati kar di shayd. baraye karam fir se bataye sahi he yani sana padhte waqt ungli utha sakte hai..

Jawab 486 بسم الله الرحمن الرحیم
Mene 477 ke jawab me likha hai ki “ungali utha sakte hai” ye nahi likha ki “uthani chahiye”
“Sakte hain” aur “chahiye” me farq hota hai,
Aur ye baat sahi he, maine jawab me koi khata nahi ki,
Namaz me qiyam ke waqt sana padhte huye لا اله غيرك par ungali utha sakte he ye behtar hai, (wajib nahi),
Aur **Sadr Us Sharia Mufti Amjad Ali Azami (Ahairirehma)** ne ise behtar likha hai, aur mera barso se isi par amal bhi hai har namaz me tanha ho ya jamat se farz ho ya nafil
Ye bat bhi durust hai, ki apne ye baat shayad kahi na suni padhi ho, magar kuchh masale aise hote hai jinhe awam me byan karne se fitne ka khauf hota hai, agar ye baat bahar aam byan ki jaye to zarur log bate banayenge ki ye nai bat hai, isliye behtar hai, aap kisi kam ilm ko byan naa kare, or dil gawahi de to khud bhi amal kare, jis tarah me karta hu,
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 487
kiya is tarah ke sms kisi ko bhejna chahiye
allah ke ye 5 naam 10 musalmano ko bhejo apki koi badi pareshani hal ho jayei,
(1). Ya allah
(2). Ya kareem
(3). Ya awwal
(4). Ya akhir
(5). Ya mujeev
“aazma kar dekh lo”

Jawab: 487 بسم الله الرحمن الرحیم
Kisi jahil ke zariye sunni musalmano ko gumrah karne wali baat hai, shariat me iski asl kisi buzurg se bhi sabit nahi, ise aage bhejna nahi chahiye, or jiske pas aise msg aye wo bhejne wale se is baat ki dalil ya hawala mang le, ye msg bhejne wala MAR TO JAYEGA magar ise haq, kisi buzurg ke qaul se bhi sabit nahi kar payega
واللہ تعالٰی اعلم

Suwal no. 488
Hazrat kya udhar liye paise raat main nahi diye jate he kya is ke bare main bhi hadees main he?

Jawab: 488 بسم الله الرحمن الرحیم
Ye sab kam ilmi ki baat hai, mujhe aisi koi hadis yaad nahi, balki hadis me to ye riwayat mojood hai jiska mafhoom hai ki karze ko jaldi ada karo, koi agar shaheed bhi mare or karazdar ho to jannat se bhi rok diya jayea, (jab tak uska qarz ada naa ho ya maaf naa ho)
Is hadis se to karza jald ada karne ki takeed hai, bagair din o rat ki qaid ke,
واللہ تعالٰی اعلم

Suwal no. 489
ASSALAM ALAIKUM
ALLAH PAAK apne pyare RASOOL(S.W) ke sadqe me apko salamat rakkhe aur bhi zyada ilm ata farmaye.. Kya islam me kisi ladke ko ladki ya ladki ko gair ladke se mohabbat karna mana he ? Ya agar kisi ko mohabbat ho jaye kisi se to kya kare ? Ya Uske liye dua talab kar sakta he ALLAH se ?

Jawab: 489 بسم الله الرحمن الرحیم
و علیکم السلام
أمين

Is suwal ka Jawab likhne se pehle me ye zaruri samajhta hu ki aapko ek badi khata se agah kiya jaye aur wo ye ki Suwal me apne naam e RASOOL ke bad durud ko short me "S.W" likha gaya hai is tarah likhna najaiz hai, baz log sirf (swad) likh dete hai, ye bhi naa chahiye, **Imam Ahmad Raza Khan Bareilvi** FATAWA RAZAVI Jild: 23 Safah: 386 par likhte hai
Huruf (ص) likhna jaiz nahi, balki صلی اللہ تعالٰی علیہ وسلم likha jaye, to roman English me aap (alaihissalam)… likha kare. (allah amal ki tofiq de).. ab jawab ki taraf

Jawab:
Jo muhabbat is daur me hai yani ladka ladki ek dosre ko dekhte hai, fir phone, fir ghoomna firna, wagera wagera to ye haram hai iski ijazat nahi, magar islam me mohabbat mutlaqan haram nahi,
Yani kisi par ek nazar padhi or ek hi nazar me mohabbat ho gai to ye jaiz hai, aur fir ghar walo se bat karke shadi ki jaa sakti hai, magar jabki iske baad bat, ya ghoomna, milna na hua ho, ya is tarah kisi se mohabbat hui ki, kisi ke taqwe ya parhezgari ibadat ya ilm ya parda ya achi khaslate logo se sun kar uske liye dil me mohabbat paida ho gai to bhi jaiz, magar usse rabita naa qayam kiya jaye na iski koshish ki jaye, fir ise duniya se chhupa kar bhi rakhe, or shadi karna chahe to ghar walo se bat kare,
Balki hadis me ye aisi mohabbat me marne wale ko shaheed kaha gaya hai, yani kisi ne mohabbat ki aur use logo se chhipaya ho aur mar gaya to shaheed hai, (magar daur e hazir me aisi mohabbat kam hai ki ek doosre ki parhezgari ya ilm ya taqwe ya ibadat ki wajah se bina dekhe mohabbat hui ho, balki aaj dekh kar hi mohabbat hoti hai, ye najaiz hai)

Apne ghar walo se bat karke shadi karne me harj nahi. Aur dua is tarah ki jaa sakti hai, ki ya allah agar tu mere haq me behtar jane to is kam ko khair se anjam tak pahucha" or is tarah allah se dua karna mana hai jis tarah logo se bat karte hai yani "aye allah meri shadi fula ladki/ladke se karwa de" ye beadabi he
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 490
Asslam wale kum
please kiya Quran pak ko mobile me rakh sakte he ?

Jawab: 490 بسم اللہ الرحمن الرحیم
و علیکم السلام
G, Han Gunah Nahi, rakh sakte hai, or bewuzu chhu kar padh bhi sakte hai ye screen ke sheeshe ko chhuna hoga quran ko nahi, magar adab mobile ke padhne me bhi zaruri hai, maslan per upar karke, let kar, naa padhe ya baitul khala me open karke bhi naa dekhe naa dil me padhe, wagera wagera.
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 491
Mohabbat karna fair ladki se jaiz he ki nahi ?

Jawab: 491 بسم اللہ الرحمن الرحیم
Is suwal ki tafseel jawab no. 489 me dekhen,
واللہ تعالٰی اعلم

Suwal no. 492
Hazrat kya aap ke ilm ke khazane me koi aisa wazifa bhi he jisse chehre ka rang saf ho jaye noorani. jaise masha allah apka chehra hai. apka chehra alaHazrat ke is sher ki tashreeh krta hai. "teri nasale pak me he bachcha bachcha noor ka tu he aine noor tera sab gharana noor ka" koi wazifa jisse chehra apki tarah ho jaye...

Jawab: 492 بسم اللہ الرحمن الرحیم
Sureh noor ki ayat 35 ka ibtidai hissa yani اللہ نور السموات والارض tahajjud ki namaz ke bad 500 bar padh liya karo, kafi hoga....

“aye RAZA ye ahmad e noori ka faiz e noor hai”
واللہ تعالٰی اعلم

Suwal no. 493
log kehte he allah or bhagwan ek hi bat he allah kaho ya bhagwan malik to ek hi he. kia Hazrat ye thik he aisa keh sakte hen.

Jawab: 493 بسم اللہ الرحمن الرحیم
Allah aur bhagwan ek nahi naa allah or ram ek hai, allah ko bhagwan batana kufr hai jo aisa kahe ki allah hi bhagwar ya ram or allah ek hi chiz hai, wo islam se kharig hai, or uske sare nek amal barbad ho gaye shadi wala tha to aurat uske nikah se nikal gai, kufriya aqeede se sachi tauba kare or ainda aisa ghuman bhi naa kare or kalima padh kar musalman bane, agar fir bivi rakhna chahe to nikah kare, aur agar aisa aqeeda rakhne wala baz naa aye or bhagwan ya ram ko allah hi mane or ussi kufr par razi rahe to aise shaks se musalmano ko byecott karna chahiye, naa isse salam kare, naa dawat me bulaye na jaye, aur naa iske sath shadi biah ka mamla rakhe.

Fatawa Shareh Bukhari Jild:1 Safah: 246 par hai,
“allah ko bhagwan kehna kufr hai kehne wale par tajdid e iman aur nikah lazim hai, ishwar kehna bhi jaiz nahi, hinduo ne bahut se alfaz khas kiye hai, unme se kuchh kufr hai, HARAM SABHI HAIN,
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 494
haztat kuchh aurto ko dekha he jo hinduvana tor rariko pe chalati hain jaise sadi pehnti hain bindiya lagati hain nelpolish lagati hain ye sab karne wale sahi ya nahi ?

Jawab: 494 بسم اللہ الرحمن الرحیم
Saari pehnna fi nafshi jaiz hai, jabki gair mard ki nazar me naa aana padhe maslan ghar par shohar aur chote bache ya musalman aurate ho to, warna sitr ka khulna haram hoga,

Bindiya lagana urf par mabni(based) hai, agar waha ki aurate lagati ho aur doosri aurate use dekh kar kanafusi naa kare to harj nahi, magar saari ke sath bindiya lagana aur sakht hai, or bindiya lage huye wuzu nahi hoga,

Nailpolish ke mutalliq ek suwal ke jawab me
Mufti E Azam Hollend Mufti Abdul Wajid Qadri Fatawa Europ Safah: 107 par likhte hai
“lipstick aur nakhoon polish jisme haram aur napak cheez ki milawat ho, unka istimal musalman aurato ke liye haram hai, aur iske lage rehne ki surat me naa wuzu sahi na ghusl aur naa namaz,
Ha agar iske sath formula bhi maujood ho jisse zann ghalib ho ki isme koi haram chiz ki milawat nahi to iska istimal aurato ke liye jaiz hai, weh saman e zeenat hai aur aurato ko zeenat rawa(jaiz) hai,”

Han, agar lipstick aur nail polish ki parat wuzu me hont aur nakhoon par pani behne se rokti hai to wuzu ghusl me ise saf karna hoga, warna ye taharat me rukawat hai
واللہ تعالٰی اعلم

Suwal no. 495
kia ham gande janwar ka naam lenge to kya hamari zuban napak ho jaye. log kehte he iska nam nahi lena chahiye. zuban bhi napak hoti he..

Jawab: 495 بسم اللہ الرحمن الرحیم
Sureh Maida Ayat:3 me Irshad Rabb e Qayenat hai:
“tum par haram hai murdar aur khoon aur SUAR ka gosht”

Waqarul Fatawa Jild:1 Safa: 343 par hai
"suwal me apne jo ye likha hai ki khinjeer ka naam lene se zuban napak ho jaati hai, shariat me iski koi asl nahi lihaza ye ghalat hai, ahkam e shariat ko quran o hadees se maloom kiya jata hai aqal se nahi jana jaa sakta"
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 496
Namaz me kon se kam agar imam naa kare to muqtadi bhi naa kare

Jawab: 496 بسم اللہ الرحمن الرحیم
1.Takbirat e Eiden, 2.Qad'a Ula, 3.Sajdah e Tilawat, 4.Sajdah e sahv. 5.Qunoot
واللہ تعالیٰ اعلم

Suwal no. 497
Hazrat kya napaki ki halat me hum tasbeeh ko touch kar sakte hain, mera matlab he use hath me lekar Kuchh padhna ho to padh sakte hain ?

Jawab: 497 بسم اللہ الرحمن الرحیم
G Han, Tasbih hath me lekar tasbih padh sakte hai, harj nahi, aur subha sham ki duaye jo hadis me aai hai wo bhi padh sakte hai, aur quran ki wo surate jo dua ke tor par padhi jati hai unhe bhi bator e dua padh sakte hain,
Napak shaks ko durud e pak ki kasrat bhi jaiz hai,
واللہ سبحٰنہ وتعالیٰ اعلم

Suwal no. 498
ASSALA ALAIKUM
Hazrat ye bataye jo malikun mout rooh kabz karte he wo sirf insano ki rooh nikalte he ya duniya ki sabhi makhlooq ki ? Agar sabki rooh kabz karte he wahi to kaise ye mujhe Samajh nahi aata ? Guzaarish he ki thoda tafseel se bayan kare, badi meharbani hogi.

Jawab: 498 بسم اللہ الرحمن الرحیم
و علیکم السلام
Quran E Pak Surah: Sajda Para 21, Ayat 11 me irshad e bari ta'ala hai
"tum farmao tumhe wafat deta hai maut ka firishta jo tum par muqarar hai"

Is taya ki tafseer me Tafseer E Qurtabi Jild: 07 Safah: 476 par hai,
"malakul maut allah ke siwa tamam chopaye(janwar) ki roohon ko qabze me lega, goya unki zindagi ko khatam karega,
Main kehta hu: iske baraks bhi marwi hai malakul maut tamam makhooqat ki roohon ko qabz karega yahan tak ki pissu aur machhar ki roohon ko bhi qabz karega,"

Malakul maut ek waqt me hazaro logo ki rooh kaise qabz karta hai ise is tarah samjhe ki pehle to firithsta hai or door pas hamare liye hai, nabi wali firishton ke liye koi doori door nahi, jis tarah khane wale ke samne ek plet hoti hai or khane wala plet me jahan se chahe kha sakta hai, usi tarah duniya malakul maut ke samne hai, jaha se chahe jiski chahe rooh qabz kare uske liye kuchh doori nahi.

Tafseer Khazain Ul Irfan Para:21, Surah: Sajda, Safah: 767, Ayat 11 Ki Tafseer me hai.
"malakul maut ke liye duniya kaf e dast (hatheli ki tarah) kar di gai hai, to weh mashariq wa magarib ki makhlooq ki roohen be-mashakkat utha lete hain aur rehmat wa azab ke bahut firishte unke sath hain"
واللہ سبحٰنہ وتعالیٰ اعلم

Suwal no. 499
Hazrat maine ek arabic movie (IMAM ALI) dekhi jis me Huzoor (عليه السلام) ke chehere ko chhor kar unke hanth pair sar etc. ko dikhaya jata hai to kya ye log gunaah nahin karte aur kya ham is movie ko na denkhe jab ki is masle ko chhor kar is moovie se hamen islam ki bahut si baaton ka pata chalata hai ?

Jawab: 499 بسم الله الرحمن الرحيم
Is film balki is jaisi har film ko dekhna jaiz nahi, banane wale ne beshak gunah kiya ki ye film music ke sath hai, or isme jo adakar hote hai, jo sahabi ki naql karte hai wo fasiq dikhaye jate hai, jabki haqiqat isse pare hai koi sahaba bagair daari ke nahi tha, iska dekhna gunah hai, or waqt ko barbad karna hai, is waqt me apni qaza namaz padhi jaa sakti hai jo ki wajib hai naaki film dekhna wajib hai, or ye kehne ki "**deen sikhne ko milta hai**" mehez batil hai, deen sikhne ke or bhi zariye hai, jaize kitab khareed kar padhna ya sunni ulama ke byan sunna wagera wagera, warna kisi aalim ya imam se namaz roze wagaira ke masale puchhna bhi deen sikhna hai, or dekhne wala ye bhi nahi janta ki jo waqiya film me dikhaya gaya wo sahi bhi hai ya nahi,
واللہ تعالٰی اعلم

Suwal no. 500
Haalate namaz me topi utar jaane ka khauf hai. Ab kya use wapas dauraane namaz hi haath se setting kar sakte hain ?

Jawab: 500 بسم الله الرحمن الرحيم
Halate namaz me agar topi girne ka kauf ho to ek hath se durust ki jaa sakti hai, jabki ek rukn me do bar se zyada thik naa karni padhe, warna namaz fasid hogi, or na ek hi waqt me do hath se thik karni padhe, or agar bil farz topi sajde me gir bhi jaye or ek hath se utha sakta ho to utha le jabki bar bar girne ka khauf naa ho, or na do hath se bandhni padhe, warna rehne de aise hi namaz padhe,

Durr e Mukhtar Jild:1 safah:91 par hai: سقط قلنسوته فاعادتها افضل الا اذا احتاجت لتكوير او عمل كثير
Yani: namazi ki topi gir jaye to uska uthana afzal hai, magar is surat me (naa uthaye) ki bandhne ki hajat ho, ya amal e kaseer lazim aa raha ho,

Fatawa Razawiyya Jild:7 safah: 298 par hai :-
(namaz me topi gir jaye to) uthana afzal hai jabki bar bar naa giye,
وھُو تعالٰی أعلمُ بالصواب

Suwal no. 501
Hazrat Kya Safai, Hambali aur Maliki hazrat, maslake alahazrat me sumar hote hai.

Jawab: 501 بسم الله الرحمن الرحيم
G, han, charo maslak ke log Maslak e alahazrat wale hain, kyunki wo aqaid me sunni hi hai, unhe bhi sunni musalman hi shumar kiya jata hai,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 502
Hazrat is sawal ka jawab dijiye plz Aap ki maharbani hogi jazakallah khairah,
4 rakat farz namaz me dusri rakat me ATTAHIYYAT ke bad durood parne se sajda sahew wajib ho jata hai kya ?

Jawab: 502 بسم الله الرحمن الرحيم
Farz, witr, sunnat e moakkadah wagera, namaz me agar qada u'la me tashahud ke bad agar jaan kar durood e pak padha to namaz hi nahi hogi, balki namaz dohrani hogi, aur agar bhool se padha to sajda sehev karna hoga,

Chahe durood ki ek hi line padhi ho, ya fir durood naa bhi padhe or 3 bar سبحان الله kehne ke waqt tak agar betha bhi raha, ya soch me padh gaya khwa kisi bhi tarah takhir ki to bhi sajda sehev hoga, kyunki tashahud ke bad foran teesri rakat ke liye khade hona wajib hai or durood ke padhne se bhi wajib tark he
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 503
Hazrat kuchh katoriya aati hain jis me poori poori aayat likhi rehti he kehte hue suna he ki is katory main dhul kar peene se mareez ko sifa hoti he, hazrat hadees main is ki asl he ?

Jawab: 503 بسم الله الرحمن الرحيم
G, Han sahi hai, aur alag alag maraz ke liye ye amal sabit hai hadiso me iski asl maujood hai, aisa karna duroost hai, isse mareez ko shifa hoti hai, or sadi awwal se ye fel kiya jaata hai jo aaj tak jaari hai
واللہ تعالٰی اعلم

Suwal no. 504
Hazrat meri ammi hain Jo hamesha bimar rahti hain, is time unko gale me bahot dard rahta he, khane peene me koi pareshani Nahi he is dard se, or har waqt dard hota h, bahot janch hui kuchh Nahi nikla jisse dard ki wajah maloom ho, unko aesa dard 2 sal pahle hua Jo dawa se thik hua , is bar koi dawa asar Nahi kar rahi, aap koi dua bata dijiye, apki bahot maharbani hogi,

Jawab: 504 بسم الله الرحمن الرحيم
Apke ilaqe me jaha bhi dawateislami ka haftawar ijtima hota ho, waha rabita kare bad ijtima waha har marz ke liye free taweez diye jaate hai, aap waha se inka mukammal ilaj karwaye, ho sakta ho wo log inhe peene ke liye bhi taweez den, jo ki mere lie bhejna mushkil hai,
Iske siway ghar me koi, warna mareeza khud

*Fajr ki namaz ke sunnat padh kar or farz se pehle (yani sunnat farz ke bich) 41 bar sureh fatiha padh kar gale ke dard par dam karen,
*Or din me kisi bhi waqt 100 bar bismillah shareef padh kar mareeza par dam kiya jaye, (awwal akhir durud)
*or agar walida sureh ikhlas padh sakti ho to din me latadad padha kare,
واللہ تعالٰی اعلم

Suwal no. 505
Kya hazrat suna he ke juma ke din kapray dhonay say rozi may barkat nahi rehti kia ye durust he ?

Jawab: 505 بسم الله الرحمن الرحيم
Maine aisa na padha na suna, or sharann har din kapde dhona jaiz he kuchh harz nahi,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 506
Kya hazrat Napaki ki halat me wuzu karna kaisa he jesa ke gusal ke waqt, agar napak ho tab wuzu karna chahye ya nahi ?

Jawab: 506 بسم الله الرحمن الرحيم
Napak shaks agar ghusl kare to pehle wuzu karle ye behtar hai, magar zaruri nahi or paun naa dhoye, aur agar koi aisa naa kare, sirf ghusl kar le to bhi harz nahi, pak ho jayega or wuzu bhi mana jayega
واللہ تعالٰی اعلم

Suwal no. 507
Kya Ghusl Ke Dauran Kiya Gaya Wazu Namaz Ke Liye Kafi Hai ? Or Ghusl Ke Adab Kya Hain.

Jawab: 507 بسم اللہ الرحمن الرحیم
Ghusl ka wuzu namaz or har us chiz, jiske liye wuzu farz ya wajib hai ke liye kaafi hai,
ghusl ki sunnat e aadab:- Ghusl ki niyat karna, fir dono hath gatto tak dhona, fir istanje ki jagah dona, jism par jaha najasat ho use dhona, namaz ka sa wuzu karen (magar paun naa dhoye), 3 bar dayen taraf pani bahayen, 3 bar bayen taraf, fir sar par aur tamam badan par 3 bar, (iske bad sabun shempoo jo chahe istimal kare), or akhir me paun dhoye, isme gusul wuzu dono ho gaye, Bahar E Shariat Jild:1 Safah:319, Ghusl ke dauran qible ki taraf naa muhn kare ka peeth, or na kalam kare na salam, naa jawab.
واللہ تعالٰی اعلم

Suwal no. 508
hazrat kiya koi likh kar salam karta hai to uska jawab bhi hame likh kar den zaruri hai

Jawab: 508 بسم اللہ الرحمن الرحیم
Likhe hue (written) salam ka Jawab dena bhi wajib hai, Magar likh kar wajib nahi, yani salam milte hi forn Jawab Munh se de de, der ki to gunahgar hoga, Isilye Sayyid Ahmad Tehtavi farmate hai, ki
Log is (masale) se ghafil hain,
Tabhi Alahazrat jab khat padha karte to khat Me jo salam likha hota hai uska Jawab zuban se (foran) Dekar, bad me aage khat padhte
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 509
Hazrat ye bataye ki istenja(toilet) karne ke baad agar peshaab tapak Jane ka shubah hua ho ya aisa sach me hua ho ke peshaab tapak gaya ho to kya wo napaak ho jayega ? Agar napak ho jayega to din me kai bar istenja jana padta he to har bar nahana mumkin nahi to iske liye koi tareeka ho to hazrat bataye ?

Jawab: 509 بسم اللہ الرحمن الرحیم
Ye baat zeh-nasheen kar leni chahiye ki agar koi shaks jaanbujh kar bhi astinja ka paani naa le aur aise hi paishab kar le, to uspe ghusl farz nahi hota, aur ghusl kab farz hota hai use ulama e shariat ne apni kitabo me byan kar diya hai, logo ki ye ghalatfehmi hai ki paishab ka paani naa liya to nahana zaruri hai, ye bekar aur kam ilmi ki baat hai,
Puchi gai surat me nahana kuchh zaruri nahi, balki paishab najasat e galizah ke hukm me hai, jaha lagega bas utna hissa dhona zaruri hai chahe kapda ho ya badan,
*Agar paishab kapde par ek dirham(kareeb ek rupeh ka sikka) se zyada hai to us jaga ko pak karna farz hai aisi surat me namaz nahi hogi, (mgar nahana farz nahi)
*Aur agar paishab ki bundh ek dirham ke barabar hai, to us jagah ko pak karna wajib hai, isi haal me namaz fir dohrana hogi (magar nahana farz nahi)
*Aur agar paishab ki bundh ek dirham se kam hai to pak karna sunnat hai, aur isi hal me namaz padhi to namaz ho jayegi, khair,
Agar me ye kahu ki logo ko sunnat ke tariqe se istinja nahi aata to shayad mubalgha naa hoga, ye haqeeqat hai hame filmi hero ke sare kaam ate hai magar sunnat e rasool jaisa pak muqaddas amal hame maloom nahi, agar sunnat ke tariqe se istanja kiya jeye to qatre jaise bahut bimari se 2-4 hone se bacha jaa sakta hai, sail ko chahiye ki ulte per par zor de kar betha kare, aur bad peshab apne peshab-gah (penis) ko age ki janib khinch kar jhaar liya kare, or bad istanja pani ki chhinte meyani par mar liya kare, isse insha allah qatre ki pareshani se nijat payega,

Fatawa Razawiyya Jild:4 Safah: 603 par hai
“peshab ke bad azu(penis|) ko jharna (sirf) sunnat hai”

Agar langoot bandne se qatra naa ata ho to langoot bandhna wajib hai jaisa ki Al Behr Al Khalaiq me hai
متی قدرعلی ردالسیلان برباط اوحشووجب ردہ
“Jab (kapda) wagera bandhne ya za’id cheez rakhne se qatra rokne par qadir ho to rakhna wajib hai,”

Lihaza aap langoot bandhe, agar ye mumkin nahi to saf kapda rakhe or jab kapda napak ho jaye to hata den, warna andar ka kapda badal kar, namaz padh len nahana zaruri nahi,
وھو تعالیٰ أعلمُ بالـصـواب

Suwal no. 510
Hazrat jo image hote jis me ALLAH MOHAMMAD ya YA ALI madine ki image hoti aise log apne profile pe lgate hain us ke bare me bataye

Jawab: 510 بسم اللہ الرحمن الرحیم
Laga sakte hai kuchh harz nahi
وھو تعالیٰ أعلمُ بالـصـواب

Suwal no. 511
Asslamu Alaikum Hazrat.
Mera sawal ye hai Ki ghar me barkat kaise aaye aur Jo ghar me berojgar hai unhe kaise rozgar mile ?

Jawab: 511 بسم اللہ الرحمن الرحیم
و علیکم السلام
Namazo ki pabandi aur sunnat ke perwi karo, ghar me us kam se parhez karo jo rizq ki barkat khatam karte hai, jaise, namaz naa padhna, rat me jhadu dena, funk se chirag bujhana, khade ho kar pani peena wagera wagera, Us kaamo ko chalu karo jisse tangdastu door hoti hai jaise, khane se pehle aur bad me 3-3 bar hath dhona, ghar me ate waqt salam or sham ko wapas aa kar ghar me bismillah ek bar durud or ek bar sureh ikhlas padhe fir durud, iske siwa. Har jumerat ko nakhoon katna bhi ghareebi door karta hai,
*Har Roz 30 bar sureh ikhlas padh liya karo, ghar me barkat ke lie kafi hai (jabki sahi padhi jaye)
Berozgar ke liye,
*7 din 786 bar bismillah shareef padh kar dua kare, warna
*Jab subha fajr ki namaz ke bad masjid me betha rahe or jab suraj tulu hone lage to suraj ki taraf munh karke 25 bar sureh nasr padhe or kaam milne ke liye dua kare,
وھو تعالیٰ أعلمُ بالـصـواب

Suwal no. 512
as salamo alaikum
Kya Safai, Hambali aur Maliki hazrat maslake alahazrat me sumar hote hai.

Jawab: 512 بسم اللہ الرحمن الرحیم
و علیکم السلام
G, Han charo maslak sunniyat me shumar hai,
وھو تعالیٰ أعلمُ بالـصـواب

Suwal no. 513
kuran sarif ki ayat hindi ya english main likh na kaisa ?

Jawab: 513 بسم اللہ الرحمن الرحیم
Lafz ‘Qur’an’ roman English me is tarah likha jaata hai, jaise hamne jawab me likha hai, naa ki us tarah jaise apne suwal me (kuran) likha hai, ainda khyal rakhen,
Quran ki ayaton ka tarjuma kisi bhi zuban me karna jaiz hai magar qurani arabi ibarat ko gair arabi me karna najaiz o gunah, or baz ulama ne Haram kaha.
واللہ تعالٰی اعلم

Suwal no. 514
Agar namaz ki halat me mobile call aa jaye to kia kare ?

Jawab: 514 بسم الله الرحمن الرحیم
Agar ek hath se (amal e qalil ke sath) band karna mumkin ho to band kare aur ye kisi surat mumkin naa ho aur awaz aista ho ki namaz me khalal naa karti ho to rehne de, aur agar awaz tez ho to apni namaz tor kar phone band kare, fir se namaz shuru kare.
واللہ تعالٰی اعلم

Suwal no. 515
dewbandi kab Hindustan me aaye

Jawab: 515 بسم الله الرحمن الرحیم
Angrezo ke waqt me aye, wahabiat se nikli ek shakh deobandiat hai
واللہ تعالٰی اعلم

Suwal no. 516
namaz me kisi ka reeh kharij ho jaye to kia Kare ya agar imam namaz padha raha hai to usko reeh kharij hui to uske liye kia hukum hai

Jawab: 516 بسم الله الرحمن الرحیم
Reeh kharij hone ya fir kisi bhi doosre fel se agar namazi ka wuzu tut jaye to namaz tor kar saf se bahar aye, aur fir wuzu kare, or namaz ada kare,

Bahar E Shariat Jild:1 Safah: 595 par hai
"Naamz me jiska wuzu jaata rahe chahe qada akhirah me salam se pehle, to wuzu karke jaha se baqi hai waha se padh sakta hai... magar afzal yeh hai ki sire se padhe."
(kyuni wahi se shuru karne me aur bhi sharait hai, jaise, koi fel manafi namaz jiski ijazat naa thi naa kiya ho)

Imam ko namaz me hadas hua to doosre ko khalifa kar sakta hai chahe namaze janaza ho
Magar baz surate me khalifa nahi banya jaa sakta or baz me banaya ja sakta hai,
Jiski tafseel Bahar E Shariat Jild:1 me dekhen

Fatawa Alamgiri jild:1 Safah: 90 par hai
"jab imam ko hadas hua to naak par hath rakh kar peeth jhuka kar, peechhe hate, aur ishare se kisi ko khalifa banaye, khalifa banane me bat naa kare,"
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 517
hazrat jab charo maslak ke alahazrat sunniyat main shumar hai to kiya in ke peche hamari namaz ho gi thoda tafsir main jawab de ?

Jawab: 517 بسم الله الرحمن الرحیم
Charo haq mazhab haq hai, or iske haq hona inke sunni aqaid hain, hanafi ki namaz kisi mazhab ke pichhe nahi hoti, ? ye baat apne kaha padhi ya kis aalim se suni mujhe iski tafseel bhejen ?

Awwal to hind me siwaye hanafi ke doosre mazhab ke log naa ke barabar hai kuchh shafai zarur hai, jo sunni shafai hai, hanafi imam ke hote hoye sunni hanafi ko kya zarurat ki wo dusre mazhab par namaz padhe ye aur agar aisi jagah jahan hanafi imam naa ho aur jamat ka waqt ho or imam shafai ho to sunni hanafi ki namaz shafai ke pichhe ho jaati hai MAGAR jabki wo hamare mazhab hanafi ki riya'at kare, yani, Hamare nazdeek ¼ sar ka masah farz hai, isse kam hamare mazhab hanafiyat me wuzu nahi ho sakta, or shafai me chand baal par bhi masah ho jata hai, to agar wo shafai imam aisa amal kare ki dono ka mamla hal ho jaye to behtar yani wo ¼ ka masha kare, aur agar wo isse kam sar ka masah kare to aise shafai ke

pichhe hamari namaz nahi hogi kyunki hamare nazdeek unka wuzu nahi paya gaya, isi tarah mazhab e shafai me jab asr ka waqt hota hai to hamara zohar hi hota hai, agar shafai imam asr kuchh der se padhaye ki hamara bhi asr ka waqt lag jaye to thik warna uske pichhe shafai ke manne walo ki namaz ho jayegi magar is surat me hamari nahi,

Khulasa e kalam ye hai ki-
Hanafi imam naa hone ki surat me agar koi shafai mazhab par namaz padhe to bhi jaiz hai, jabki wo imam hamare farz wajib wagera ka khyal rakhe, jiska zikr hamne upar kiya, warna nahi, or ek baat arz karta chalu, shafai mazhab me rafayden jaiz to hai magar wahabi shafai nahi hai, kyunki wo gair muqallid hai kisi imam ko nahi manta, magar log uske rafayaden se dhoka khaa jate hai, Shafai alag mazhab he or haq hai, Wahabi alag mazhab hai or BATIL hai jiske pichhe namaz nahi, aur jo hamare ulama namza gair ke pichhe padhne ko mana karte hai, wo wahabi ke pichhe mana karte hai shafai ke pichhe nahi,

Jaisa ki **Alahazrat Imam Ahle Sunnat** Fatawa Razawiyya Jild: 6, Safah: 593 Par likhte hai
"Wahabi ke pichhe namaz batil mehez hai."

Fir isi FATAWA RAZAWIYYA Jild: 8, Safah: 452 par likhte hai,
"Wahabi ke pichhe namaz beshak najaiz mehez baatil hai"
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 518
hazrat mera sawal ye hai ki fatiha karana jayaz hai ya na-jayaz aur kis kis pe fatiha ki ja sakti hai plz kisi hawale se bata den

Jawab: 518 بسم اللہ الرحمن الرحیم
Fatiha naam hai "isal e sawab" ka, yani musalman apne kisi bhi nek amal ka sawab kisi doosre zinda ya murda musalman ko isaal (transfer) kar sakta hai, jise urf e aam me fatiha kaha jata hai, fatiha har jaiz or halal cheez par ho sakti hai chahe machli ho ya urad ki daal. Ya pani ya halwa, ya sharbat wagera ...
Hadis me kisi aur ki taraf se haj karne ka saboot bhi maujood hai isi tarah kisi aur ki taraf se namaz padhne ka saboot bhi, yani agar koi musalman koi nek kam kare, (maslan, namaz, sadqa, ya khana bana kar musalman ko khilyae, ya quran padh kar bakhshe.) ise hi fatiha kaha jata hai.. jo sharan bilkul jaiz balke mustahab hai,
Fatiha se doosro logo ko nafa pahuchta hai iski asl bhi ahadeese tai'iba me maujood hai,

*Hadis shuabul iman : jab tum me se koi kuchh khairat kare, to chahiye use ki (kuch) apne maa bap ki taraf se kare, iska sawab unhe milega aur iske sawab me bhi koi kami naa hogi,
***Hadis shuabul iman:** murde ka hal qabr me doobte huye insan ki tarah hai, wo shiddat se intizar karta hai ki koi bap ya maa ya bhai ya dost ki dua usko pahuche, aur jab use dua pahuchti hai to wo uske liye duniya aur usme jo kuchh hai isse behtar hota hai,
*Ezan safah: 308 par hai: Jab koi shaks mayyit ko isal e sawab karta hai to jibrail alaihissalam use, noorani tabaq me rakh kar qabr ke kinare khade ho jate hai, or kehte hai, "aye qabr wale, ye tohfa tere ghar walo ne bheja hai qubool kar, aur ye sun kar wo khush hota hai aur uske padosi apni mehrumi par ghamgeen,
*Kashf ul khifa me ek hadis naql hai: jo qabaristan me 11 bar sureh ikhlas padh kar murdo ko iska sawab pahuche to murdo ke sawab ke barabar bhejne wale ko bhi sawab milega,
*Sunnan abu Dawood me hai: hazrat sa'ad bin ubada (radialla anhu) ne arz ki ya rasool allah meri maa ka intiqal ho gaya, kon sa sadqa afzal hai, farmaya PAANI unhone ek kunwa khudwaya aur kaha ye umm e sa'ad ke liye hai,

Thik waise hi khane ko aage rakh kar rasool pak ka quran padhna bhi BUKHARI, G han BUKHARI shareef se sabit hai,

Mashwara:- ahle sunnat ke sare mamoolat or dalil ke liye kitab “ ja-al haq” ka padhna fayedemand hai
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 519
Hazrat namaz main kitne wazibate hai ?

Jawab: 519 بسم الله الرحمن الرحيم
Namaz ke wajibat kafi hai, kisi kitab se tafseelan padhe jaye, kuchh arz kiye jaate hai,
*takbir e tehrima me lafz allahu akbar hona
*sureh fatiha ki saato ayato ka padhna
*koi ek surat milana
*sureh fatiha aur surat ke bich siwaye “bismillah” ke kuchh naa padhna
*sureh fatiha ke foran bad surat milana
*sureh fatiha ke bad surat milana farz ki pehli do rakat me nafil witr ke har rakat me wajib hai
*sureh fatiha ka surat se pehle padhna wajib hai
*sureh fatiha ka ek hi bar padhna wajib hai
*sureh fatiha aur surat me bich waqfa naa karna (siwaye aameen aur tasmia)
*qirat ke foran bad ruku karna
*qauma (ruku se poori tarah kamar sidhi karke ek tasbih ki misl ruka)
*ek sajde ke bad doosra sajda hona
*sajde me (mard ko) paun ki teen aungliyo ka pet zameen par lagana
*jalsa wajib hai (do sajdo ke bich bethna, ek tasbih ki mikdar kamar seedhi karna)
*q’ada ula,
*tashahud
*foran teesri rakat ke liye khade hona
*witr me takir e qunoot aur dua (qunoot ya koi bhi)
*salam me lafz “assalamu” ka hona wajib “alaykum” sunnat hai
واللہ تعالٰی اعلم

Suwal no. 520
Hazrat ye shafayi aur hanfi etc. Kya hote hain, Hamne to sirf ek hi cheez samjhi ke ham musalman hai cost pathan hai aur ham ahle sunnat wal jamaat main yaqeen rakhte hain

Jawab: 520 بسم الله الرحمن الرحيم
Ap jitna jante ho wo apke iman o aqeede ki hifazat ke liye kafi hai, isse zyada janna kuchh zaruri nahi, aap sunni hanafi (ahle sunnat wa jamat) ke aqaid rakhte ho kafi hai,

Jis tarah aap hanafi ho usi tarah or 3 maslak hai, jinke manne wale bhi duniya me maujood hain, wo bhi sunni hi kehlaye jate hai, jo imam shafai ki fiqh par amal karte hai, wo shafai hote hai, jo imam hambal ki fiqh par amal karte hai wo hambali kehte hai, magar sabke aqeede ek hi hai, masail me kuchh farq hai, aur hame use janne zaruri nahi, bas charo ko haq janna kafi hai, (charo imam ke aqeede sunniyat ke hi hai, bas unke kuchh masale masail me farq hai, jaise hamare nazdeek wuzu se pehle bismillah padhna sunnat hai, agar naa padhi to wuzu ho jayega isi tarah doosre maslak me ye farz hai naa kia to wuzu nahi hoga)
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 521
hazrat sunnah aur hadish mein kya farq hai

Jawab: 521 بسم الله الرحمن الرحيم
Sunnat- huzoor (alaihissalam) ke qaul, fel, ko kehte hai, ya wo kam jise sahaba ne kiya ho aur huzoor ne mana naa kiya sunnat hai, or baz ne kaha ki sahaba ke qaul, fel ko bhi sunnat kehte hai tabai ke bhi,

Hadees- huzoor ki taqreer ko hadis kehte hai,

Waise to dono ek hi chiz hai, magar aksar huzoor ki fel ka itlaq sunnat ke liye, aur qaul ka itlaq hadis ke liye kar dete hai, agarche, hai dono ek hi,
Koi kahe beth kar paani peena sunnat se sabit hai ya
Koi kahe beth kar paani peena hadis se sabit hai,
Dono ek hi bat hai,
واللہ تعالٰی اعلم

Suwal no. 522
786 ka kya mayna hai aur iski kaise pahchan hui hai.

Jawab: 522 بسم اللہ الرحمن الرحیم
786 bismillah shareef ke adad hain.
Yahi huroof e mufridat ke alag alag huruf se nikale gaye hai, aur unhe jora gaya hai maslan
Baa-ke 2, seen ke-60, meem ke-40 wagera wagera..
واللہ أعلمُ بالصـواب

Suwal no. 523
Hazrat Jo Farz namaz k bad tasbeeh(subhanallah, alhamdulillah, allahuakbar) padhte hain, kya ye padhna zaruri hai, isko padhkar hi dua karni chahiye, or agar hum kabhi jaldi me ho ye tasbeeh na padh saken to is me koi Harz to nahi hai?

Jawab: 523 بسم اللہ الرحمن الرحیم
Waqt ho to padh leni chahiye, iski fazilat kafi hai, warna kuchh zaruri nahi bad salam foran dua bhi kar sakte hai, ise naa padhna ya chor dena, naa gunah hai naa isse namaz me koi farq.
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 524
log gharo me fish rakhte hai qaid kar ke aur parrot cage (pinjare) me is ka shariyat me kiya hukum hai aur junaid bagdadi raziallahutala anho is ko qaid karke rakhne ke khilaf the, wazahat karde hazrat

Jawab: 524 بسم اللہ الرحمن الرحیم
Machhli parinde ya janwar ko palne sharan koi harz nahi, jabki palne wale ho,(yani jinhe pala jata ho) aur unse jua naa khaila jaye, maslan murge islye pale ki ladai ka khail kare, ya kabootar islye pale ki kabutarbazi kare, to jaiz nahi ki ye kam khud haram hai, isi tarah mehez shauq ke pale aur unhe khana peena deta hai, to tota ya machhli me bhi harz nahi,
Ab raha ye ki tote ko pinjare me rakha jata hai to jis parinde ko palna jaiz hai use uski fitrat par hi rakha jayega, jaise murge ko bhi darbe me rakhte hai, aur fir chahe kabootar hi kyun naa ho, aur jab shara me kabootar palna jaiz hai or iska matlab yehi ye ki use pinjare me rakhna bhi jaiz hai, pala tabhi jayega or har bar rakhna qaid nahi balki kabhi khud us parinde ki hifazat ke liye hota hai,

Fatawa Razawiyya Jild:24, safa: 656 par hai
“Kabootar palna jabki khali dil behlane ke liye ho,(kisi najaiz kam ke liye nahi) to jaiz hai,”

Isi tarah kabootar ya murga ya koi bhi parinda ladane ke liye pala to bhi haram hai, ya unhe taklif de, ye bhi haram (jabki shokiya palne me koi harj nahi)

Fatawa Razawiyya Jild: 24 Safah: 660 par hai
Kabootar palna jaiz hai jabki doosre ke kabootar naa pakde, aur kabootar udhana ki ghanto unhe utarne hi nahi dete ye haram hai, murga bater ka ladana haram hai,

Shaikh junaid bagdadi ki aisi koi qaul to mujhe yaad nahi, agar he to wo bator e ehtiyat hogi bator e hujjat nahi, aise kai kam buzurg mana karte the, jo unke mana karne se najaiz nahi, yani wo unka taqwa tha, ya wo khud pasand nahi karte the, jaise baz burugo ka mamool tha ki wo asr aur magrib ke bich kuchh nahi khate the, magar iska ye matlab nahi ki khana jaiz nahi, thik waise hi, hazrat ka kya qaul tha, wo aap bhej do agar mumkin ho to, me padh kar hi batata hu, shaikh ki kiya raye thi,
واللہ تعالٰی اعلم

Suwal no. 525
Hazrat kya hum khade hokar waju kar sakte hain, or girls agar wuzu ke time sir pe dupatta lekar wazu naa Karen to koi mushkil to Nahi he ?

Jawab: 525 بسم اللہ الرحمن الرحیم
Khade ho kar wuzu karne se wuzu ho jayega, kuchh gunah nahi, magar beth kar karna aur unchi jagah bethna wuzu me mustahab hai,
Jaha aurat wuzu kar rahi hai waha koi gair mard nahi to sar kholne me harj nahi warna unke samne bal dikhana HARAAM hai, agar is surat me wuzu kiya jab bhi wuzu ho jayega, aur is HARAM kam ka gunah zarur rahega, aur agar ghar me gair mard nahi bachche ya shohar hai to ab wo gunah bhi nahi or wuzu to har hal me sahi hai, chahe dupatta sar par ho ya nahi, aur wuzu ke liye poora dupatta hata dena (agar ghuslkhane me ho to harj nahi) aur kisi ke aane ka khauf ho to aisi bewaqufi nahi karni chahiye balki sar par dupatta rakhe sirf sar ke maseh ke waqt hata kar foran dhak le,
واللہ تعالٰی اعلم

Suwal no. 526
Hazrat agar chota bachcha goad me pesab kar de to kya ghusl karna padega ?

Jawab: 526 بسم اللہ الرحمن الرحیم
Ghusl kisi par wajib nahi naa us par jisne paishab kara, naa us par jis par kara gaya, kapde badal kar(jis par paishab laga hai) fir us jism ki jaga ko dho le jaha paishab laga hai kafi hai, nahana zaruri nahi, aur paishab ek din ke bache ka bhi napak karne wala hai, chahe wo roti khata ho ya nahi.
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 527
Agar muqtadi apne imam ke siwa doosre ko luqma de to kya hukm hai

Jawab: 527 بسم اللہ الرحمن الرحیم
Namaz jaati rahegi
واللہ تعالٰی اعلم

Suwal no. 528
Asslamwalekum, bhai jan me ek defence personal hu hame har saal bonas milta ha to ye paisa haram me ata ha ya halal ki kmai me ata ha agar ye haram ki he to hame isko kya karna chahiye kiyuki ye paisa ham government ko wapis nahi kar sakte,

Jawab: 528 بسم اللہ الرحمن الرحیم
Lena jaiz aur Halal Hai
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 529
Hazrat kya Khana khate Waqt Salam karna chahiye ya nahi Or koi Salam karde Khana khate Waqt kya uska jawab dena chahiye ya nahi.?

Jawab: 529 بسم اللہ الرحمن الرحیم
Khana khate waqt agar koi aa jaye to khane wale ko, us ane wale ko salam nahi karna chaiye, jaisa ki Mere AAQA, **Wali e kamil, Ashiq e Ahle Bait, Imam e Ahle Sunnat Muhaddis e Azam Imam Ahmad Raza Muhammadi Sunni Hanafi Qadri Fazil e Bareilvi**
Fatawa Razawiyya Jild: 22 Safah: 378 par likhte hai
"jo khana kha raha ho use salam naa karen"

Aur agar ye aane wala salam kare to is khane wale ko jawab dena bhi wajib nahi, yani jawab nahi diya to gunahgar naa hoga, jaisa ki
Fatawa Khaniya Jild:2, Fasl Fi Tasbih O Tasleem Safah: 377 par hai,
"log khana kha rahe hon, us waqt koi aya, to SALAM NAA KARE"

Aur agar khane betha hi tha abhi shuru naa kia ya kha chuka hai aur muhn me luqma nahi chaba raha to Salam kar sakta hai jaisa **Sadr Us Sharia Hazrat Allamah Mufti Muhammad Amjad Ali Azami**,
Bahar e Shariat Jild:3 1Safah: 461 par likhte hain,
"yeh us waqt hai ki khane wale ke muhn me luqma hai, aur weh chaba raha hai, kyunki is waqt yeh jawab dene se ajiz hai, aur abhi khane ke liye betha hi hai, ya kha chuka hai to salam kar sakta hai ki ab weh ajiz nahi"
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مأب

Suwal no. 530
hazrat agar safer main he phir namaz kaise ada kare jAb ki na rukh E qaba pata ho na sazda karne ki jagah ho na wazu ho us halt main hame kya karna chahiye.

Jawab: 530 بسم اللہ الرحمن الرحیم
Shariat me safar 92 KM se bahar (15 din se kam) ko kehte hai, safar me bhi namaze ada ki jayegi, magar itni riyayat hogi ki har farz 4 wali 2 rakat padhi jayegi yani kewal farz adhe ise qasar kehte hain, baki sunnat wagera puri, aur ek bat safar me qasar wajib hai, yani agar koi jan kar poore farz padhega to gunahgar hoga,
Wuzu ki koi dikkat nahi, har station par pani wagera aasani se mil jata hai, or koshish karni chahiye ki jahan gari ruke wuzu karle kya jane age pani ho ya naa ho, aur agar namaz ka waqt aya aur pani nahi or naa door door tak pani ki ummid to wuzu ke badle tayammum kiya jata hai, fir namaz padhi jati hai, agar qabe ka rukh nahi maloom to kisi se pata kiya jaye aur agar koi batane wala naa ho to dil me jaha kaba jame waha namaz padh le uske haq me wahi kaba hai ise taharri kehte hai, har zameen to sookhi hai paki ke hukm me hai, uspe namaz padhi jaa sakti hai warna apne sath ek kapda rakhna jaye,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 531
Roze mahshar ke din konse 3 sawal puchhe jayenge, plz muje malum nahi isliye sawal kya. hu. koi galti ho to mafi chahta hu plz batayyega zarur

Jawab: 531 بسم اللہ الرحمن الرحیم
Maidan e mehshar me 3 suwal nahi kiye jayenge. Balki waha to poori zindagi ke gunah ke bare me hisab hona hai, or jo 3 suwal wali bat hai wo qabar me puchhe jayenge..
Tera rab kon he, tera deen kiya hai, aur is zaat (huzoor) ke bare me duniya me kya kaha karta tha,
واللہ تعالٰی اعلم

Suwal no. 532
Hazrat agar hamain safar main bhi poori namaz ada karne ka wakht ho to kya karen

Jawab: 532 بسم اللہ الرحمن الرحیم

To bhi farz adhe padhe, chahe waqt kitna hi ho, aur poori padhi to gunahgar hoga, aur jo namaz safar me qaza hui ho to unki qaza bhi qasar hi karni hogi,
واللہ تعالٰی اعلم

Suwal no. 533
Safar me agar namaz kaza ho gayi ho to kaza namaz poori pdhe ya wo bhi aadhi padhi jayegi (safar me hi kaja ada karne ka moka mil jaye or ghar pahunchne ke baad dono surto me)

Jawab: 533
Safar me agar namaz qaza ho gai ho to jab bhi zindagi me qaza e umri poori karega to safar ki namaz qasar hi karega yani har 4 wale farz 2, chahe ghar me padhe ya kahi bhi, iska matlab ye nahi ki safar ki namaz safar par hi qaza ki jayegi,
Agar waqt poora mile to bhi safar par adhi namaz hi padhni chahiye jaisa ki pichle suwal 532 me puchha gaya tha, agar kisi ne safar par hote huye bhi poore 4 farz jan kar padhe to 2 farz hongi baki 2 nafil aur ye gunahgar bhi hoga tauba karna lazim hogi,

Bahar e Shariat Jild:1 Safah: 743 par hai,
"musafir par wajib hai ki namaz me qasar kare, yani 4 rakat wale farz ko 2 padhe iske haq me do hi rakaten poori namaz hai, agar jaankar 4 padhe, aur qada ula kiya, to farz ada ho gaye, aur baki do rakate nafil hui, magar (4 padhne ki wajah se) gunahgar aur azab ka haqdar hua,"

Safar me jo namaz qaza hui unhe qasar hi padhega yani jab qaza umri poori kare to ye andaza lagaye ki mah ya sal me kitne din safar par tha fir usi hisab se utne dino ki namaz qasar, qaza kare,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 534
Bivi agar haiz (periods) se he to us se door rehna chahiye. Periods ka max. Time 7 din hota he lekin alag alag aurton ke liye alag alag hota he to kya poore 7 din door rehna chahiye ya 3 ya 4 din me agar pak ho jati he to humbiatari ki ja sakti hai?

Jawab: 534 بسم اللہ الرحمن الرحیم
Aurat jab pak ho jaye to shohar usse haq e zaujiyat ada kar sakta hai, aur alag alag aurato ka adat ke mutabik alag alag waqt hota hai, koi 4 din pak to koi 8 din me,

Apne suwal me periods ka maximame time 7 din byan kiya ? ye apne kaha padha ya suna ??

Bahar e Shariat Jild:1 Safah: 372 par hai,
"haiz ki muddat kam se kam 3 din (72 ghante) aur isse ek bhi minute kam ho to haiz nahi, aur zyada se zyada "10" din hai
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 535
hazrat agar ek magrib ki aur isha ki namz chhoot gai he phir ham dusre din magrib hi ke namaz se pehle kaza namaz pad sakte he mtlab magrib ki mgrib main aur isha ki isha main

Jawab: 535 بسم اللہ الرحمن الرحیم
Jo namaz jab chahe padh sakta hai aisa kuchh zaruri nahi, or ye bhi kar sakta hai ki pehle fajr poori karle fir zohar isi tarah aage ki
Ek waqt me jitni allah tofiq aur taqat de aur zehen hazir rahe yani bor naa ho to jinti chahe qaza namaze ada kar sakte hai, siwaye makruh waqt ke aur wo makruh waqt ye hain,
1-zawal ke waqt, 2 tulu e aftab ke waqt, 3 magrib se 20 mint. Pehle tak,
asr bad qaza padh sakte hai, or jab magrib me 20-25 mnt. Reh jaye to na padhe,

واللہ تعالٰی اعلم

Suwal no. 536
Islam me sapno ki kitni ahmiyat he agar ham koi khwab dekhte he to kya hakiki jindagi me uska koi asar hota he

Jawab: 536 بسم اللہ الرحمن الرحیم
Khwab 3 tarah ke hote hai
*khwab e Rehmani- jo allah ki taraf se dikhaye jaate hai achhe khwab hote hai, ise dekh kar shukr ada karna chahiye
*Khwab e Shaitani- ye shaitan ki taraf se hote hai, aankh khule to lahaul padhna chahiye,
*Khwab e Nafsani- jiske bare me ham din bhar sochte hai ya jo dimag me poore din fiqr rehti hai

Khawab ki haqiqat hai, Quran me Surah Tauba Ayat 46 me allah azawajal ka farman hai:
Iman walo ke liye basharaten hai duniya aur akhirat me,

Or is ayat ki tafsir me Tafseer E Mazhari me hai ki
Huzoor ne farmaya yahan basharat se murad "achhe khwab" hain, Jo insan khud dekhe ya uske mutalliq doosre ko dikhaya jaye,

Bukhari, Muslim, Mishkat me Farmaya: "khwab naboowat ka 46 wa hissa hai"

Or Mishkat Shareef ki hadis me huzoor ne farmaya,
Nabuwat ke faiz se bas basharate baqi hai, yani ab koi nabi nahi hoga magar Basharate hoti rahenge. Sahaba ne arz ki huzoor basharate matlab farmaya basharat se murad achhe khwab hain, Jo insan khud dekhe ya uske mutalliq doosre ko dikhaya jaye Sahih Bukhari ki hadis me hai, Tum me se jab koi aisa khwab dekhe jo use pyara maloom ho to allah ki hamd kare, Aur logo ke samne byan kare,

Yani ab koi nabi nahi hoga jo wahi aye magar sache khwab jaari rahenge, fir chahe allah unhe sote huye ya jagti ankho se dikhaye,
Agar koi nek achha khwab dekhe to allah ka shukr kare,agar koi bura nafkani khwab Dekhe to tauba kare, sadqa kare, ki achha khwab allah ki taraf se hai aur bura shaitan ki taraf se, Or kabhi aisa bhi hota hai ki jo din bhar insan ke dimag me chalta hai ya insan jis chiz ke bare me sochta hai wahi khwab me ata hai, or har khwab ki tabir juda hoti hai, or aksar subha ka waqt ke khwab achhe hote hai magar aisa nahi har bar wo sache honge..

Tirmizi ne Abu Saeed (radiallah anhu) se riwayat kiya farmaya huzoor ne: "sachi khwaben subhe(sehri) ki hoti hai,"
Is hadis ki sharah me **Mufti Ahmad Yaar Khan Naeemi**
Miraatul Manajeeh Sharah Mishkatul Masabih Jild 6 Safah: 256 Hadis no. 4626 me farmate hain:
"yani subha sehri ke waqt ki khwaben aksar sachi hoti hai, kyunki is waqt aksar dil mutmain hota hai... firishton ka nuzool hota hai jo namaz e fajr me shirkat karte hain,"

Isi tarah khwab me rasool ki ziyarat ka hona bhi haq hai, farmaya "jisne khwab me mujhe dekha usne mujhe hi dekha kyunki shaitan meri shakl nahi bana sakta"

Khwab ka zindagi se bilkul talluq hai, balki jo khwab ki pehli tabir ki jaati hai aksar wahi sach hoti hai, isilye Hadis e pak me farmaya gaya, khwab parinde ke paun par hota hai, jab tak iski khabar naa di jaye, jab woh byan kar di jaye to waq'e hoti hai, yani khwab ki jab tak tabeer na ki jaye wo aksar sach nahi hota or jo khwab ki pehle tabir kar de to wahi sach hota hai, isilye farmaya dushman se khwab ki tabir naa puchho, (kyunki kahi dushman ghalat tabeer hi karega aur wo sach naa ho jaye)

HIQAYAT
Ek aurat ka shohar kam ki talash me bahar gaya us aurat ne khwab me dekha ki unke shohar ke muhn se kawwe nikal kar udh rahe hai, usne parosan ko bataya to parosan ne kaha tera shohar mar gaya hoga, fir wo kisi aalim e deen ke pas gai, unhone bataya tera shohar top khane ka malik kar diya gaya hai,
Magar kuchh din bad maut ki khabar aai, fir weh us aalim ke pas gai, sab mamla byan kiya, alim ne farmaya khwab ki pehli tabeer hi hoti hai, tune us nadan aurat se apna khwab keh kar tabeer kharab kar li," Ise miraat ne naql kiya (ghaliban miqaat ke hawale se)
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 537
Hazrat jo log kehte h aqsr ki kach tutna achchha nahi hota dudh ka ublna achchha nahi hota aur dahini aankh ka frkna achchha nahi hota kya hazrat is ki hadees main koi haqikat he ya bas aise hi logo ne wahm bana rakha he

Jawab: 537 بسم الله الرحمن الرحيم
Jo log bura samjhte hai wo bahini(left) ankh ke farakne ko samjhte hai dahini ka kabhi suna nahi jo apne suwal me likha hai khair, aur baki chize ko suwal me darj hai mene kabhi padhi nahi.
Ulti aankh ke fadakne ko bad-shuguni manna sahi nahi hai, bahut hadis me badshuguni ki mazammat ki gai, jis ka khulasa hai ki,..
Badshuguni lena, mushrikeen ka tariqa hai
Badshuguni lena haram hai achi fal lena mustahab,
Badshudhuni lena buto(but parasto) ka tariqa hai

Badshuguni ko shirk (khafi) bhi kaha gaya
Jo badshuguni ki wajah se kisi chiz se ruk jaye wo shirk me aluda ho gaya.
Aur achi fal lena mustahab hai,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 538
Zaid ne petrol pump me petrol bhara Rs. 100/- ka. Usko ispar ek lottery ticket mili jiski koi keemat nahi chukayi gayi.Us ticket me kuchh inaam(prize) nikla. Kya yeh inaam(prize) halaal hua?

Jawab: 538 بسم الله الرحمن الرحيم
G, lena jaiz hai, hind ke kafir jo nafa musalman ko apni khushi se den wo maal e mubah ke hukm me hai, Jiska lena jaiz hai, jabki koi bat khilaf e shara naa ho, aur ye inam agar jaiz chiz ka hai to rakhe aur istimal kare aur najaiz kaa hai to fad de naa khud rakhe naa kisi ko de, kyunki is tarah aksar film tickets bhi milte hai, to inam ke ticket se film dekhne ki ijazat naa hogi,
واللہ تعالٰی اعلم

Suwal no. 539
Zaid ke ristdaar wahabi hai Zaid unke ghar mein khata peeta hai wahabi uske ghar mein khate hen, lekin Zaid fatiha bhi karta hai huzoor sallaho alai wasalam ko durud bhi bhejta hai Zaid ka baap wahabi hai lekin use kuchh maloom nahi apne aap ko sunni kehte hai aise sakhs ke baare mein kya kahe barai karam batai.

Jawab: 539 بسم الله الرحمن الرحيم
Agar rishtedaar aise pakke wahabi hai jo batil aqeede rakhte hai zan ghalib hai ki wo fir laut kar naa ayenge, to zaid ka unke sath khana peena uthna bethna gunah hai, use isse baz rehna chahiye balki wo agar mar bhi jaye to unke janaze ki namaz me shirkat naa kare, zaid ke bap jiske bare me bataya gaya ki wo "wahabi hai use kuchh maloom nahi he" aur wo sunni kehte hain, to use wahabi naa kahenge, balki baz log awamunnas jo ki wahabi aqeede se waqif nahi hote, sabke pichhe namaz padhte hai, gumrah

hote hain. balki zaid ko chahiye bap ke aqeede ki durustgi ki koi surat banaye, isse pehle ki wahabi rishtedar zaid ke bap ko bad aqeedah naa kar den,
واللہ تعالٰی اعلم

Suwal no. 540
Jo janwar haram hai, unke doodh ka kya hukm hai,

Jawab: 540 بسم اللہ الرحمن الرحیم
Haram janwar ka doodh najis hai, (Bahar E Shariat Jild: 1 safa:393)
واللہ تعالٰی اعلم

Suwal no. 541
Meri mobile ki shop hai us me download shooru karna chahta hun to us se ane wale paise ki kamai khana Jaiz hai ya nahi

Jawab: 541 بسم اللہ الرحمن الرحیم
Agar Downloading Film, Gaane Baje, Behuda Tasveeron ki, ki jayegi to zarur aisa karna haram hai, aur agar downloading naat, sunni ulama ki taqareer, byan, bejaan ki tasveer(kaba, madina) wagaira ki, ki jaye to jaiz
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 542
hazrat ye batae ek hotal hai jis me Hindu bhi Muslim bhi nashta karne ate hain aur ek hi Gilas me har tarah me log ko chahe peete hain us me sharabi bhi ate hai to kia us hotal me chaye pee sakte hai

Jawab: 542 بسم اللہ الرحمن الرحیم
Ye to har hotel ka hisab hota hai ki usme kafir, musalman sab hi khate peete hai, magar aisa kahi dekha suna nahi gaya ki bina bartan dhoye doosre customer ko khana diya gaya, aur agar har baar chaye ke gilas wagera dho liye jaate hai (aur aisa hi yaqeen ke sath hota bhi hai) to bas us hotel ka kya puchhna sabme yahi system hota hai, jab bartan dhul gaya to khana peena jaiz hai fir chahe usse pehle kafir ne khaya ho ya sharabi ne, khane peene me harj nahi agar bartan me bu ya bedhula mehsus ho to hotel me iski shikayat karke, dusre bartan me khana manga liya kare, harj nahi,
واللہ تعالٰی اعلم

Suwal no. 543
Agar mai insurance karata hu wo time poora ho jata he ya bank me usse milne wala interest jaiz he yaa nahi.

Jawab: 543 بسم اللہ الرحمن الرحیم
G, Han, LIC karwa sakte hai isme koi harj nahi.. Jabki company kafir ki ho, or musalman LIC karwane Wale ka nafa ho or nuksan naa ho, aur isse milne wala nafa bhi jaiz hai, Jaisa ki **Sarkar e Alahazrat**

Fatawa Razawiyya Jild: 23 Safah: 602 par
Jeewan Beema Ke bare me kiye gaye ek Suwal Ke Jawab me **Alahazrat Imam Ahle Sunnat** Farmate Hain
"Jabki ye Beema Govt.(kafir) Karte hai aur in me apne nuqsan ki Koi surat nahi to Jaiz hai Harz nahi,"

Or Masala ye hai ki India Ke Kafir Agar Zyada maal Musalman Ko den to harj nahi Lena Jaiz Hai,
Or yahi ulama ke Fatawa me maujood hai jaisa ki

Aur bank se milne wale zyada raqm bhi lena jaiz hai ye sood nahi hota,

Fatawa Behr ul uloom Jild: 03 Safah: 45 par hai,

“Hindustan ke gair muslim agar apni marzi se koi raqm Musalmano ko den aur is ke liye me koi ujr izzat ko khatra Wagera naa ho to is ka laina JAIZ hai isko jis masraf me Kharch karega jaiz hoga (maslan deeni kaam me bhi)”
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 544
Hazrat agar rehal na ho or QURAN sareef padna he to takiya ya hath me lekr padna jaiz hai ya nahi

Jawab: 544 بسم اللہ الرحمن الرحیم
Jo suwal me byan ki gai, un dono surato me quran ka padhna jaiz hai, magar ehtiyat dono me lazim hai Takiye par kisi tafah ki najasat naa ho na sar me lage tel wagera ki badbu agar aisa hai to takiye par ek aur saf kapda dal liya jaye,
Hath me lekar padhne me ye ehtiyat chahiye ki agar safah palat’ta hai to quran gir jane ka andesha naa ho kyunki ek hath se safah palatne par ek hath me quran hoga, bas in dono chizo ka khyal rakhe.
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 545
hazrat kya malikul maut alaihissalam sirf insano ki rooh qabz karte hain ya duniya me jitni bhi makhlook hai sabki rooh kabz karte hain ?

Jawab: 545 بسم اللہ الرحمن الرحیم
Tamam Zee Rooh (rooh walo) ki rooh, Hazrat Izrail (alaihissalam) qabz farmate hai, fir chahe bakri ho chinti ya fir machhar bhi,

Quran E Pak Surah: Sajda, Para 21, Ayat 11 me irshad e bari ta’ala hai
“tum farmao tumhe wafat deta hai maut ka firishta jo tum par muqarar hai”

Imam Jalaluddin Suyuti Shafai, Tafseer Durr e Mansoor Jild: 5 Safah: 499 par Hazrat e Ibn e Abbas (radiallahu anhu) se riwayat niql karte hai :
“Malakul maut wo hai jo, tamam roohon ko qabz karta hai, tamam zameen me jo kuchh hai”

Age Safah: 500 par likhte hai (maut ke firishte ne farmaya)
“agar main machhli ki rooh qabz karne ka irada karun, main us waqt tak is par qadir nahi hun, yahan tak ki allah ta’la iski rooh qabz karne ka hukm de,

Tafseer E Qurtabi Jild: 07 Safah: 476 par hai,
“malakul maut allah ke siwa tamam chopaye(janwar) ki roohon ko qabze me lega, goya unki zindagi ko khatam karega,
Main kehta hu: iske baraks bhi marwi hai malakul maut tamam makhooqat ki roohon ko qabz karega yahan tak ki pissu aur machhar ki roohon ko bhi qabz karega,”
,
Ek shaks ne Hazrat Malik bin Anas (radiallahu anhu) ki bargah me arz ki, kya pissu ki rooh ko malakul maut qabaz karta hai ?,
Imam malik ne kafi sar jhukaye rakha fir puchha, kya pissu me rooh hoti hai ? usne arz ki G han, Farmaya malakul maut unki roohon ko qabz karta hai,
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 546
hazrat Hindu log Jo parsad (khane ka saman) de te hain kya use kha sakte hain ?

Jawab: 546 بسم اللہ الرحمن الرحیم

Agar mithai pooja me shamil hai to khana haram hai, agar bator e tohfa dibba pack di gai jo jaiz, jiski tasfeel ye hai...
Is tarah kafir ke tehwar ki mithai me ek baat ka hamesha khayal rakhna chahiye ki, Deewali wagera ya is tarah tohfe ki jo mithai di jaati hai wo malik halwai ki dukan se pack karwa kar apne sare workers ko dete hai, iska lena or khana haram nahi ki, naa ye pooja ki hoti hai naa parsad ka hukm ispe diya jayega, ye bator e tohfa hota hai, or ye 1-1 kilo ke dibbe me peck hoti hai jo halwai ki dukan se seedhe worker tak aati hai bich me pooja ka koi shumar nahi hota, or pooja me jo miththai shamil ki jaati hai wo bahut thodi hoti hai, is tarah sabhi dibbe pooja me nahi rakhe jaate,
jis tarah sunni musalman 11vi ki niyaz me agar biryani ki deg banwata hai to aisa nahi ki poori deg par fatiha di jaati ho, balki kuchh biryani alag nikal di jaati hai or baki deg baant di jati hai, Mene bahut tajurba kiya ki deewali ya is tarah ki mithai pooja me shamil nahi hoti, kyunki pooja me aksar dibbe nahi rakhe jaate, Or iske bar-aks, agar parsad ke tor par kuchh mithai pooja me shamil ki gai ho to uska khana HARAM hai, yani agar wo gairullah ke naam ki ho, or jo ulama ne kaha ki deewali ki mitha naa khao to usse murad wahi parsad me chadai gai miththai hai, warna halwai se aai, jo pooja me shamil bhi nahi hoti uska khana jaiz hai, or jinhone ise bhi mana kara wo taqwe ke tor ke liye ki le kar faqeer ko bat de, magar phenk dena mana hai, warna baaz ne farmaya-
MAAL E MUZI NASEEB e GHAZI ki niyat se khaye.. or mere nazdeek bhi yahi zyada sahi hai, ki phenki naa jaye or faqeer ko dede, warna jo khud iska zyada ahl ya talib ho to rakhe harj nahi, Hamne Suwal me dono pehlu ka zikr tafseel se kar diya.
وهُو تعالیٰ أعلمُ بالصواب

Suwal no. 547
hazrat kya kafiron se interest le sakte hain ?

Jawab: 547 بسم الله الرحمن الرحيم
G, han Le sakte hai, ye sood nahi hota.
Hindustan ke kafir harbi hai, islye agar koi yahan ke kafir ko qarz de kar zyada raqm li jaye yani, ek kafir ne zaid se kaha, ki tum mujhe 5000 Rs. Do, me apko wapas karte waqt 6000 Rs. Dunga to zaid ke haq me ye zaaid 1000 sood nahi. Aur ise sood samjhna logo ki ghalat fehmi hai.

Hazrat Faqih e Millat Mufti Muhammad Jalaluddin Amjadi (alaihirrehma)
Fatawa Faiz ur Rasool Jild:2 Safah:391 par farmate hain,
“yahan ke kafiron ko qarz dekar, za’id raqm lena JAIZ HAI”

Aur Tafseer e Ahmadiya Safah: 300 par hai ki
“za’id raqm sood ki niyat se naa le”

Hadis me farmaya : لا ربا بين المسلم والحربي في دار الحرب
Kafir harbi aur musalman ke darmiyan sood nahi.

Fatawa Faizur Rasool Jild:2 Safah: 388 par hai
“is nafe ko kisi ke sood keh dene se shariat ke nazdeek sood nahi ho jayega,

Waqarul Fatawa Jild:1 Safa: 343 par hai
“ahkam e shariat ko quran o hadees se maloom kiya jata hai aqal se nahi jana jaa sakta”
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 548
Hazrat kya juma ke din ghusl karna zaruri he matlab nahana zaruri he plz bataye hazrat is ka jawab

Jawab: 548 بسم الله الرحمن الرحيم

Agar naapak hai to ghusl wajib hai, agar napak nahi to gusal karna zaruri nahi wuzu karke bhi jumua padh sakta hai, or ghusl is din sunnat e mustahbba hai,
واللہ تعالٰی اعلم

Suwal no. 549
hazrat tasawuf kya hai ?

Jawab: 549 بسم اللہ الرحمن الرحیم
Shariat ke samunder se nikli tariqat ki ek neher
واللہ تعالٰی اعلم

Suwal no. 550
hazrat agar mera ek dost he jiska naam ram he batour qarz mujhse paise mangta he aur uske ewaj m 10% extra dena chahta he jo ki ek waqt ke baad aur badhta jayega (compound interest) ye jaiz he ya najaiz.?

Jawab: 550 بسم اللہ الرحمن الرحیم
Bilkul jaiz hai jo raqm kafir apni khushi se de, yani unse chheeni naa gai ho naa dhoka diya gaya ho to hindustan ke kafir se extra milne wali raqm lena jaiz hai, aap use qarz de kar usse extra 10% ya 99% jo wo de le sakte hai aur ise sood ke niyat se naa le, aur wese bhi ye sood nahi , aur kisi ke kehne se ye sood nahi ho jayega,
Fatawa Faiz ur Rasool Jild:2 Safah:391 par farmate hain,
“yahan (hindustan) ke kafiron ko qarz dekar, za’id raqm lena JAIZ HAI”

Fatawa Faizur Rasool Jild:2 Safah: 388 par hai
“is nafe ko kisi ke sood keh dene se shariat ke nazdeek sood nahi ho jayega,

Waqarul Fatawa Jild:1 Safa: 343 par hai
“ahkam e shariat ko quran o hadees se maloom kiya jata hai aqal se nahi jana jaa sakta”
وھو تعالیٰ أعلمُ بالصـواب

Suwal no. 551
Zaid k shadi hai. Aur shadi me bahen bahnoi ko kapde bator tohfe diye jate hai. To masla ye hai ki zaid apne rishtedaro ko kapdo k liye raqm zakat me de de to kya zaid ki zakaat adaa ho jaygi. Dhyan rhe rishtedar zakaat k mustahiq hain

Jawab: 551 بسم اللہ الرحمن الرحیم
Zakat ki raqam ka kisi sharai faqeer ko malik kar dene se zakat ada ho jayegi aur use ye batana kuchh zaruri nahi ki ye zakat hai, bator e tohfa bhi de to bhi zakat ada hogi, dene wala zakat ki niyat karle, warna bagair zakat ki niyat se lakho rs. Bhi kisi ko diye to wo zakat nahi.

Bahar e Shariat Jild: 1 Safah: 933 par hai
“zakat wagera sadqaat main afzal yeh hai ki awwal apne bhaion behnon ko de, fir unki aulad ko ...”
واللہ تعالٰی اعلم

Suwal no. 552
bhai mujhe alhamdo sharif surah fatiha ka tarjuma pata karna he aap kanjul iman se hawala de.

Jawab: 552 بسم اللہ الرحمن الرحیم
Sureh fatiha ka tarjuma is tarah hai,

*Allah ke naam se shuru jo bahut mehrban rehmat wala

*Sab khubiya allah ko jo malik sare jahan walon ka
*Bahut mehrban rehmat wala,
*Roze jaza ka malik
*Ham tujhi ko pooje aur tujhi se madad chahen,
*Ham ko seedha rasta chala
*Rasta unka jinpar tune ahsaan kiya, naa unka jin par ghazab hua or naa behke huo ka,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 553
Kisi ko tohfe me zakaat ki raqm bina bataye de saktw hain. ?

Jawab: 553 بسم اللہ الرحمن الرحیم
G, de sakte hain.
واللہ تعالٰی اعلم

Suwal no. 554
Hazrat agar kisi namaz me farz se pehle ki sunnat nahi mil payen or hum farz namaz ke liye khade ho jaye to baad men chhuti hui sunnat padne ka kya tareeqa hai or iski neeyat kaise hogi ?

Jawab: 554 بسم اللہ الرحمن الرحیم
Jis tarah pehle padhi jaati usi tarah bad me padhi jayegi bad me unka koi tariqa nahi badlega, or ye bhi ikhtiyar hai ki bad wali sunnat ke bad padhe ya farz ke bad pehle chhuti hui padhe aur bad me bad wali sunnat, or behtar yeh hai ki farz padh kar pehle farzo ke bad wali sunnat padhe aur jo chhuti hai wo akhir me padhe, albatta fajr ki sunnat chhut gai ho to tulu aftab ke 20 mnt. Bad padhe foran farz ke bad naa padhe naa makruh waqt me padhe aur bad me padhna mustahab hai, naa padhe to bhi harj nahi.
واللہ تعالٰی اعلم

Suwal no. 555
Hazrat agar koi bhai, apni behen ya bivi ya maa ke paas main namaz padh sakte ya aurat ke said main namaz nahi padh sakte hain,

Jawab: 555 بسم اللہ الرحمن الرحیم
Ilaqe ki masjid me farz namaz jamat se padhna mard par wajib hai, aur kisi sharai ujr ke sath agar jamat tarak ho gai to ghar par farz namaz padh sakta hai, aur mehram ke sath padhne me harj nahi, jabki ye apni apni alag alag namaz ada kar rahe ho,
aur agar ye mard ghar me in aurato ke sath jamat se namaz padhna chahe to ye mehram aurato(behen, maa) bivi ka imam bhi ban sakta hai aur ye aurate iski muqtadi, jabki imam banne wala imamat ka ahl ho aur aurate pichhe khadi ho,

Fatawa Razawiyya Jild:7 Safah:208 Par hai,
“jamat me jitni auraten uski mehram ya bivi ..... ke siwa nahi to (jamat se namaz padhna) bila karahat jaiz”
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 556
hazrat kide makodo ko marna chahiye ya nahi is ke bare main hadees main kya aaya he ?

Jawab: 556 بسم اللہ الرحمن الرحیم
Jo janwar moozi hai unhe marna jaiz hai or taklif dene se pehle bhi maar sakte hai, Balki baz to marne par swab hai Jaise chipkali or girgit ke bare me Hadis me farmaya jo Chipkali or girgit ko pehli zarb me marega Uske liye 100 nekiya,

Fatawa Razawiyya Jild: 10 Safah: 742 par hai,
Cheel, kawwa, chooha, chipkali, sanp, bichhu, Khatmal, machhar, pissu … wagaira Khabees aur muzi janwaro ka qatl harm shareef me bhi Jaiz hai aur ahraam me bhi,

Bahar E Shariat Jild: 3 Safah: 655 par hai
Khatmal ko marna jaiz hai ki ye taklif deh janwar hai cheenti ko marna makruh hai jab tak taklif naa den jaise ki Fatawa Alamgiri me hai
Cheenti ne izaa pahuchai aur maar dala to harj nahi warna makruh hai

Ju ko mar sakte hai (chahe) usne kata naa ho ,
Tiddi halal janwar hai use khaane ke liye maar sakte hai Or zarar se bachne ke liye bhi maar sakte hain,
(Bahar E Shariat Jild: 3, Safah: 655)
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 557
hazrat chit fund(B.C) khilana jaiz hai ya nahi ? Is me jo comition milta hai wo halal hai ya haram ?

Jawab: 557 بسم اللہ الرحمن الرحیم
Mazrat ke sath, mujhe is chit fund ke bare me koi tafseele malumat nahi hai, iski kya asl hai aur unke kya rules hai aur ye kis tarah kam karti hai, wagera wagera, behtar hoga aap apne shehr ke kisi bhi sunni darul ifta se iska sharai hukm maloom karen,
واللہ تعالٰی اعلم

Suwal no. 558
hazrat zaid bhi musalman hai aur bakar bhi musalman hai. zaid ko paise ki zarurat padi usne bakar se udhar liya. lautate waqt jayad lautaya. kya bakar ke liye extra paisa halal hai ?

Jawab: 558 بسم اللہ الرحمن الرحیم
Agar zaid aur baqr me sirf udhar paise dene ka muamla hua aur ye tey nahi hua ki wapsi me zayada raqm deni padi, aur naa baqr ne zyada lene ke irade se diya, bas sirf udhar ke bator diye ab agar zaid ka kaam un paiso se nikal gaya, aur zaid khud apni khushi se bator e tohfa baqr ko kuchh raqm udhar se alag deta hai to jaiz mubah hai, aur sood nahi, aur sood is soorat me hoga jabki udhar ke waqt tey hua ho ya zaid janta ho ki baqr sood par hi paise deta hai, magar yaha zaid apni marzi aur khushi me deta hai, to jaiz he
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 559
hazrat kya risala darul islaam aala hazrat rahmatullah alai ki kitaab hai ?

Jawab: 559 بسم اللہ الرحمن الرحیم
agar ye risala hai to kitab nahi aur kitab he to aap risala kyun likh rahe ho, kitab aur risala me farq hota hai,
khair, G, Han, is mozu par **Imam E Ahle Sunnat** ka ek risala hai, magar shayad apne jo naam likha wo adhura hai, wo risala Fatawa Razawiyya Jild: 14 Safah: 106 me hai jiska poora naam hai shayad is tarah hai
اعلام الاعلام بان ہندوستان دارالاسلام
واللہ تعالٰی اعلم

Suwal no. 560
“tariqat ke samander se nikli hui naher tasawwuf hai” samajh nahi aaya barai karam samjha de to behtar hota

Jawab: 560 بسم اللہ الرحمن الرحیم

Aam zuban me ise sufio ki raah ya tariqa ya sufio ke aqeede se tasbih di jaati hai, or baz aam zuban me ise faqeeri line keh diya jaata hai, yani ahle marifat, dil se khwaisho ko door karke khuda ki taraf tawajjo karna, aur sufi wahi jo shariat ke khilaf kaam naa kare, balki ye apne taqwe ki wajah se hi jaane jaate hai, magar kuchh logo ne aaj tasawwuf ko naya rang de diya jo shariat ke khilaf hota hai, isilye ye kaha gaya ki asl tariqat wahi hai jo shariat ke samandar se nikle, iske khilaf naa sufi hain na tariqat na tasawwuf
واللہ تعالٰی اعلم

Suwal no. 561
Masjid se namaz padh kar nikalte waqt agar Kisi ka chappal ya juta chori ho jaye to kya karna chahiye ?

Jawab: 561 بسم اللہ الرحمن الرحیم
Nange Paun ghar ana chahiye, warna ghar par kisi bache wagera ko bhej kar doosre joote chappal ka intizam karwaye, warna kisi se uski ijazat lekar uske joote chappal pehen kar ghar aye, fir apne pehn kar use wapas kare,
Masjid se bagair ijazat kisi ke joote, chappal pehn kar kuchh der ke liye bhi ghar nahi aa sakta, naa masjid me padhi bekar chappal khud le sakta, naa shak ki bina par kisi ke joote chappal utha sakta hai,
واللہ تعالٰی اعلم

Suwal no. 562
Nikah ke bad ki pahli raat me shohar aur biwi ke beech me shariyat me kya hukm hai yani 2 raqat namaz kis tareeke se padi jaygi poori tafseel se samjhaiyye ? Aur kya kya karna chahiye aur kin bato se bachna chahiye ?

Jawab: 562 بسم اللہ الرحمن الرحیم
(ye sab quran o hadis or aqwal e aimma or buzurgan e deen se sabit hai baz sunnat hai baz mustahab or kuchh adab)
Sabse pehle jab nai dulhan ghar aye to uske per dho kar us paani ko ghar ke charo kono me dalna chahiye **Alahazrat Imam E Ahle Sunnat** fartame hai ye mustahab hai or isse ghar me barkat hoti hai,
Shadi ki raat namaz e shukrana padh sakte hai, aur iski tarkib aam namazon ki si Hoti hai mard aage hoga aur bivi peechhe is namaz ka fayeda insha allah ye hoga ki Aurat mard ki farma bardar rahegi,
Hadis e pak me hai ki musalman ki niyat uske amal se behtar hai, or bagair achi niyat ke koi nek kaam ka sawab nahi milta, or agar har kam me achi niyat shamil ho jaye to wo ibadat ban jata hai, chahiye ki is kaam se pehle bhi kuchh niyat kar li jaye.
Maslan: allah or uski riza pane ke liye niyat karta hu swab ko badane ke liye. Sunnat ki adaygi karunga. Sunnat or adab wagera ka khyal rakhunga jis kaam se bachne ka hukm diya is dauran us kam se bachunga, badnigahi se bachne ke liye jima (hambistari) karunga, zina se bachne ke liye bhi, isi tarah ibadat me dil lagne ke liye bhi,(*jima kar lena dil ki rahat hai jab ibadat, namaz wagera dil ki rahat hi ke sath ki jaa sakti hai becheni ke sath nahi.*) Or chahiye ki dono pehle namaz ada kare. Hambistari karne se pehle koshish kare ki khushbu lagaye, (chahe to kamare me agrbatti wagera) achi baate kare mohabbat ka izhar kare. Shehwat ke sath bos o kinar (kissing) kare. Chahat wa dilchaspi ka izhar kare. Fir dono ko chahiye ki ek chadar ya bade kapde me shamil ho jaye fir bismillah padhe or jima (hambistari) kare.In bato ka khas khyal rakha jaye ki buzurgo ne farmaya,
Barhana jima karne se aulad be-haya peda hoti hai isi liye chahiye ki koi kapda zarur odh le is dauran baate bilkul naa kare ki aulad ke goonge paida hone ka khatra rehta hai. jis tarah chahe aurat se or aurat mard se lutf hasil kar sakti hai magar mard ko chahiye ki aurat ke agle muqam par hi jima kare aurat ke pichhe jima karne wale par hadis me lanat aai or use iblees kaha gaya, Yani aurat ke sath jis tarah chahe jima kare, magar sirf aage ke mukam par, isi tarah mu se jima karna haram hai yani mard apne sharm gah ko aurat ke munh me de ya aurat ki sharm gah ko zuban se chate ye haram hai sakht haram, sharm gah ko chhor kar mard aurat chahe ek dosre ke kahi bhi choom sakte hai isi tarah mard aurt ke pistan par bhi
Jima me jald bazi naa kare. Balki mard agar farig ho jaye to ek dam foran door naa ho balki aurat ka bhi suqoon e rooh ko hasil karne de fir jab dono farigh ho jaye to kuchh der bad astinja wagera kare, warna ghusl, or agar usi rat fir se jima karne ka irada ho to ghusl naa kare magar har bar wuzu kar le. Fir isi tarah

raat me jitni baar jima kare yahi kaam kare yani kuchh der theherne ke bad astinja or wuzu kare. Or namaz e fajr se pehle dono ghusl kare,

Buzurgo ne farmaya ki hamesha apni taqat ko aurat par barbad mat karo isse bahut kamzori paida hoti hai. or kamzori se or bhi nuksan hai.. Zyada jima karne walo ko is hiqayat par bhi nazar karni chahiye.
Ek buzurg se unke shagird ne puchha ki aurat se jima kitni bar karna chahiye, farmaya Zindagi me ek bar, kaha ye to mumkin nahi fir farmaya sal me ek bar, kaha ye bhi mumkin nahi, farmaya mahine me ek bar, kaha itna rukna bhi mushkil he, farmaya to hafte me ek bar, kaha ye bhi naa ho sake to ?
Farmaya SAR PE KAFAN BANDH LO OR ROZ KARO.
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 563
kya kisi ger muslim ke ghar se gosht khana jayez He,

Jawab: 563 بسم الله الرحمن الرحيم
Jo musalman gosht khayega agar usne khud kisi musalman ki dukan se gosht lakar us kafir ke ghar diya ki pakaye, aur uske samne paka fir khaya to harz nahi, (yani khana halal magar is surat me bhi nahi chahiye ki bezarurat kafir se mel jol hadis me mana hai) aur agar kafir khud laya aur paka kar musalman ko khane ko de to jaiz nahi, chahe wo kahe ki me musalman ki dukan se laya hu, fir bhi uska aitbar nahi kiya jayega,

Fatawa Razawiyya Jild:21 Safah:637 par hai,
“Hinduo ke yaha khana peena SIWAYE GOSHT ke jaiz rakha gaya hai magar behtar bachna hai”

Aur aage Alahazrat Imam e Ahle Sunnat is kitab yani
Fatawa Razawiyya Jild:21 Safah:659 par likhte hai
“hinduo ke yaha gosht khana haram hai, aur baki cheezo me fatwa jawaz aur taqwa ehtraz”
(yani gosht khana haram, baki chize halal, fatwa yahi hai aur taqwa ye ke kuchh bhi naa khaye)

Age Fatawa Razawiyya Jild:21 Safah:664 par likhte hai, (khulasa)
“hinduo ke yaha ka gosht haram aur har wo chiz bhi haram jiski nisbat ye yaqin ho ke isme koi napak chiz mili hai, aur yaqeen nahi to (gosht ke siwa) sab jaiz)
والله تعالیٰ أعلمُ بالـصـواب

Suwal no. 564
namaz main jo sunnat gair muoakkada hoti he kya kehna zaruri hai agar gair moakkada sunnat na kahe tab bhi kya namaz ho jayegi ?

Jawab: 564 بسم الله الرحمن الرحيم
Keh lene me bhi harj nahi aur naa kaha to bhi sunnat ada ho jayegi jab ki dil me pakka irada ho kiya padh raha hai
والله تعالٰی اعلم

Suwal no. 565
Hazrat Meri mobile ki Dukan he or me download bhi karta hun kuchh log gane or gande mnazir(blue film) Bhi dalwate he to kiya Hazrat jabtak woh ye sab dekhega unka gunah mere sar bhi aayega Talib e jawab

Jawab: 565 بسم الله الرحمن الرحيم
G, han, zarur downloding me gane baje gande manazir kisi ke phone me dalne bhi haram hai aur is kam me aap bhi gunahgar hai aur jo ise sunenge aur dekhenge wo bhi gunahgar hai, aur un sabka gunah bhi apke sar hoga aur unke gunah me kuchh kami naa ayegi, iske liye me ek apko bahut khoob qurani dalil paish karta hun, (allah kare apke samajh aa jaye,) quran ka ek mash’hoor waqya hai habil qabil ka, ye dono hazrat aadam (alaihissalam) ke bete the, aur qabil ne apne bhai habil ko qatal kar diya, is waqye ki

tafseer me Tafseer Roohul Byan Sureh Maida Aayat 27-30 me hai ki “Hadis shareef me hai ki ” zameen par qiyamat tak jo bhi nahak qatal hoga, qabil us qatal ka bhi hisse dar hoga, kyunki usi ne sabse pehle qatal ka dastoor nikala”

Ise pata chala ki qabil ne qatal karke apne sar to gunah liya aur sath hi ab uski dekh dekh jo bhi kisi ka qatal karega uska gunah bhi isi qabil ke sar hoga aur logo ke gunah me kami nahi hogi (kya hi achi misaal)

Ek aur hadis mash’hoorah hai jo shayad apne suni hogi ki sood ki gawahi dena bhi haram aur sood khana bhi, ab aap soche kya gawahi dene wale ne sood khaya NAHI hargiz nahi to fir ispe gunah, kyunki isne sood jese haram kaam me logo ki madad ki, bas isilye, to gane baje sunne filme drame phone me dalne par logo ki madad karna kaise jaiz hoga? jabki

Quran pak me allah fermata hai, Surah maida ayat 02 me
“Or gunah or zyadati par ek doosre ki madad naa karo”

Fatawa Hindiyya Jild: 3 Safah: 451 par hai
“Gunah ke kaamo me kisi ki madad karna Kabeera Gunaho me shamil hai”,

Jis tarike se sood ke khane wala gunahgar hai usi tarah Sood me har tarike se madad karne wala yaha tak ki Gawah bhi gunah gar hai,

Bas is jamae kalam aur dalail e sharia se sabit hai ki mobile me gane bharna bhi haram aur logo ko gane sunana bhi haram,
Allah ta’ala logo ko jaiz or halal kamane ki tofiq de aur usme barkat de, wahi barkat wala hai
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 566
juma ke time ek shaks sunnat ada karne ki tyari kar raha tha ki azaan shuru ho gayi lekin us shaks ne fir bhi niyat bandli or sunnat ada ki kya ye sahi tha ? Juma ki namaz me jo dusri bar azaan hoti he tab niyat bandi thi us shaks ne to kya ye sahi tha ?

Jawab: 566 بسم اللہ الرحمن الرحیم
Kyunki azan shuru hote hi foran khutba shuru ho jata hai aur uske foran bad namaz to is shaks ko sunnat nahi padhni chahiye thi aur bad juma in sunnat ko padh sakta tha,
Bahar e Shariat Jild:1 Safah: 664 par hai
“zohar ya juma ki pehle ki 4 sunnaten fot ho gai, aur farz padh liye to agar waqt baqi hai, ya bad farz ke padhe, “
واللہ تعالیٰ اعلم

Suwal no. 567
hazrat iblees jin hai ya insaan! kya allah ko malum tha iblees nafarmaan hoga aur zamin mein pheka jayega

Jawab: 567 بسم اللہ الرحمن الرحیم
Quran e Pak sureh Kehf Ayat 50 me Duniya ko paida karne wala Allah farmata hai:
“aur yaad karo jab hamne firishton se farmaya ki aadam ko sajda karo, to sab ne sajda kiya siwaye iblees ke, ki QAUM E JINN se tha, apne rab ke hukm se nikala gaya,”

Bilkul maloom tha, allah sab kuchh janne wala hai jo ho gaya jo hone wala hai, sab kuch, jo is aqeede par iman naa rakhe ki (allah sab janta hai) to wo musalman nahi,
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 568
Hazrat kya paltu janwer ka fitra sadqa ya jakaat nikala jata hai agar nikali jati hai to tariqa kya hai jaise bakri murge wagera ?

Jawab: 568 بسم الله الرحمن الرحيم
Paltu janwar ki zakat nikali jaati hai, magar uski kuchh soorate hain aur wo surate shehro me kam paai jati hai, kyunki yaha 2-4 janwar hi pale jaate hai, aur unhe bhi chara khareed kar khilana padta hai jabki zakat ke liye janwar ki jo tadad shariat ne muqarrar ki hai usse kam janwar ho to zakat nahi, aur shehro me itne nahi hote jo zakat ko pahuche aur janwar ki zakat ki tafseel is tarah hai,

Durr E Mukhtar Sharah Tanweer Ul absar Jild: 3 Safah: 232 par hai
"sa'yma wo janwar hai jo saal ke aksar hisse me chara kha kar guzara karta ho, aur usse maqsood sirf dudh aur bache lena ya farba karna hai, (isi tarah) agar ghar me ghaas laa kar khilate hon, ya maqsood bojh ladna, ya hal wagera kisi kam me lana, ya sawari lena hai, to agarche char kar guzara karta ho, weh sa'yma nahi aur uski ZAKAT WAJIB NAHI"

Aur agar apne pas is qism ke janwar hai jo sa'yma ke hukm me hai to unki zakat is tarah nikalti hai:

Bahar e Shariat Jild:1 Safah: 893 par hai,
Oonth ki zakar- 5 oonth se kam me zakat wajib nahi, aur jab 5 ya 5 se zyada ho to magar 25 se kam ho to har 5 oonth par ek bakri wajib hai, yani 5 oonth ho to ek bakri 10 ho to 2
Oonth ki zakat ka nisab: is tarah hoga.
5 se 9 oonth tak= 1 bakri
10 se 14 oonth tak = 2 bakri
15 se 19 oonth tak = 3 bakri
Wagera wagera,,,

Gaye ki zakat- 30 se kam gaye ho to zakat wajib nahi, aur jab 30 poori ho to unki zakat sal bhar ka bachhra aur 40 ho to 2 saal ka bachhra 59 tak yahi hukm hai, (bhens ka bhi yahi hisab hai ki wo bhi gaye ki hukm me hai)

Gaye ki zakat ka nisab: is tarah hoga
30 se 39 gaye tak= 1 sal ka bachhra (gaye ka)
40 se 59 gaye tak = poore 2 sal ka bachhra
60 se 69 gaye tak = 1-1 sal ke do bachhre

Bakri ki zakat- 40 se kam bakriya ho to zakat wajib nahi, aur 40 ho to unki zakat 1 bakri, yahi 120 tak he,

Bakri ki zakat ka nisab: is tarah hoga
40 se 120 bakri tak = 1 bakri
121 se 200 bakri tak = 2 bakri
201 se 399 bakri tak = 3 bakri
400 se 499 bakri tak= 4 bakri
Fir har 100 par ek bakri ka izafa

Zakat 3 qism ke janwar par hai, jo upar byan huey uske alawa murge par zakat nahi.
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم۔

Suwal no. 569
Hazrat safar ka mahina kiya hai aur kiya is mahine may naya kam yani business sadi waghra nahin karni chaheye?

Jawab: 569 بسم اللہ الرحمن الرحیم
Safar ka mahina kuchh nahi log ise manhoos samjhte hai ye unki jahalat hai, or baz to use gham ka mahina kehte hai, aur naa shadi ko jaiz mante hai naa khushi ko ye unki kam ilmi hai, is maah me shadi wagera koi bhi nek kam karna jaiz hai,

Bahar e Sahriat Jild:3 Safah: 659-660 par hai
Maah e safar ko log manhoos jante hai is mahine me shadi biah nahi karte, ladko ko khushbu nahi lagate, aur bhi is qism ke kaam karne se parhez karte hain, khas kar safar 13 tarikh bahut manhoos mani jati hain aur inko TERAH TEJI kehte hain, ye sab JAHALAT ki baate hai, Hadis e Pak me farmaya "safar kuchh nahi" Yani logo ka ise manhoos samajhna ghalat hai,
Age likhte hai:
Mahe safar ka akhri BUDH hindustan me manaya jaata hai log apne karobar band kar dete hain sair o tafreeh, shikar ko jaate hain,.... (ye bhi khilaf e waqeh hai) balki hadis ka irshad "safar koi chiz nahi" sari khurafato ko radd kar diya,
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 570

Suwal Jawab No. 570

سوال1 ولی کے پاؤں چومنا کیسا ؟
سوال2 ۔ کدام برسماط خوردن سنت است ، سیاہ یہ سرخ ؟

بسم اللہ الرحمن الرحیم این فتویٰ نیست
الجواب1 : بزرگوں کے ہاتھ پاؤں چومنا جائز ہے ۔ اسے ناجائز کہنا جہالت ہے ۔
حدیث پاک [مشکوٰۃ شریف] میں ہے ۔ "حضرت زارع رضی اللہ تعالیٰ عنہ
فرماتے ہیں کہ جب ہم مدینہ میں آئے تو جلد اپنی سواریوں سے اتر پڑے
ہم نے حضور علیہ الصلوٰۃ والسلام کے ہاتھ اور پاؤں کا بوسہ لیا"
اس حدیث کی شرح اشعۃ اللمعات میں ہے "ازیں جا تجویز پائے بوس
معلوم شد یعنی اس حدیث سے پاؤں چومنے کا جائز ہونا ثابت ہوا ۔
الجواب2 برسماط احمر خوردن سنت ست ازانکہ سماط آنحضرت صلی اللہ علیہ وسلم
سرخ بودے ۔ چنانکہ شیخ عبدالحق رحمۃ اللہ علیہ تحریر فرمودہ
اندکہ سفرۂ آنحضرت صلی اللہ علیہ وسلم سرخ بودے [شرح سفر السعادۃ]
[فتاویٰ فیض الرسول جلد ۲ صفحہ ۵۵۱]

محمد سکندر رضا وارثی
۱ صفر ۱۴۳۷

Suwal no. 571
Hazrat koi insan so raha ho din ho ya rat, Agar dusre insan ko usi jagah namaz padhni he namaz ka time ho gaya ho to kya namaz padh sakte he kya hukm he jawab ka talib hu ?

Jawab: 571 بسم الله الرحمن الرحيم
Agar ye namaz padhne wala janta hai ki sone wala bhi namaz padhega aur waqt guzar raha ho to ise us sone wale ko uthana bhi namaz ke liye wajib hai, aur agar ye sone wala namaz nahi padhega to fir ise sone de, kahi doosri jagah namaz padh le, agar jagah nahi to use side me sone ke liye keh de, aur suwal me hai ki "namaz ka time ho gaya" isse pata chala ki namaz ka time hote hi foran waqt qaza nahi hota, Mard ko masjid me jamat se namaz padhna wajib hai, bila ujr ghar me namaz padhne aur jamat tark karne ka aadi banega to gunahgar hoga,
واللہ تعالٰی اعلم

Suwal no. 572
Hazrat kya Jo namaz jahannam se bachne ke dar se, jannat ko pane ke lalach se, or khauf e khuda se padhi jaye wo namaz sahi nahi mani jayegi ? Log bolte hain, Jo namaz Allah pak ki mohabbat me padhi jaye sahi
Hai, kya ye bat sahi he ?

Jawab: 572 بسم الله الرحمن الرحيم
Namaz ke faraiz aur sharait wajibaat ki adaigi agar koi sahi sahi kare to namaz ada ho jayegi, aur in sab suraton me namaz padhna jaiz hai, yani jannat pane ki niyat se bhi, allah ke khauf se bhi, aur jahannam se bachne ke liye bhi, balki namaz ya har ibadat me yahi maqsad hota hai, or raha allah ki mohabbat me namaz padhna to shayad mene kabhi nahi dekha ki koi allah ki dushmani me namaz padhe ?, kisi ka namaz ada karna hi ye dalil hai ki wo allah ke farman par amal kar raha hai aur kisi ke farman par amal karna usse mohabbat hi ki dalil hoti hai, logo ka kehna ghalat hai, balki namaz padhna allah rasool ki mohabbat hi paida karta hai, aur ye heele bahane wo log karte hai jinhe khud namaz padhne ki tofiq nahi hoti,
واللہ تعالٰی اعلم

Suwal no. 573
Assalam alaikum
Hazrat ye bataye ke namaz padhte Time agar Rona aa jaye ya sajde me koi ro ro kar ALLAH se kuchh talab kare ya Rone ki wajah se sajda lamba ho jaye. To wo namaz kaisi he Mani jayegi ya nahi ?

Jawab: 573 بسم الله الرحمن الرحيم
و علیکم السلام
Suwal se yahi zahir ho raha hai ki namaz nafil hai kyunki jamat se namaz me muqtadi sajda lamba nahi kar sakta kyunki imam ke sar uthane par use bhi sar uthana padhega,
Is tarah namaz padhne me harj nahi, or sajde me 7 tasbih padhi jaye, aur rone se namaz ho jati hai, jabki rone me sirf aansu ho aur awaz ya huzoof paida naa ho,
Jaisal ki (Fatawa Alamgiri) me hai
Namaz me rona, Dard ya musibat ki wajah se ye alfaz, AAH, UH, UFF, TUF, nikal gaya ya awaz se rone me ye huruf Paida ho gaye to NAMAZ FASID ho gai, yani tut gai Or rone me sirf aansu nikle awaz ya hurf nahi nikle to harj nahi,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 574
madar shah ke bare me tafsil se bataye Hazrat kiyunki kuchh log unhe taba'i kahte he aur kuchh wali kahete hen, ?

Jawab: 574 بسم الله الرحمن الرحيم
G, madar sahib allah ke wali hai aur unka taba'i hona mujhe yaad nahi,
Awam ko is umoor par behes karna sakht mana hai Khuda naa kare kisi taraf gustakhi ho jaye to Barbadi balki iski shamat se zawal e iman ka andesha hai Shah madar Sahab zarur akabir e auliya se hai, Magar is

me shak nahi ki huzoor gaus e azam ka martaba Bahut aala wa afzal hai , Gaus apne daur me tamam auliya e alam ka sardar hota hai
Huzoor sayyidina gaus ul azam Walion ke sardar hai, Hazrat shah badiuddin madar sahab ko
Unse afzal kehna jahalat, iftra wa bohtan hai
Fatawa Razawiyya Jild: 26 Page: 559
Fatawa Razawiyya Jild: 26 Page:566
واللہ أعلمُ بالصواب

Suwal no. 575
Kya hazrat bade program (majlis) me jab koi bhi bade allama ko bulate he takrir karne ke liye
Tab unke swuagat(webcome) ke liye Patakhe ya vagera vagera fod sakte he, Aysa karna kaisa he

Jawab: 575 بسم اللہ الرحمن الرحیم
Apke liye Ye is group ahle sunnat ki barkat hai jo apne is masale ko amal me laane se pehle puchh liya agar aap aisa kar bethte to wo aalim pehle aapki behuda harkat par hi takrir kar dete, kyunki iski ijazat nahi ye najaiz hai,
واللہ تعالی اعلم

Suwal no. 576
Agar koi namaz pad raha he kya us ke samne se nikal sakte hain or agar nikal sakte he to kitni door se phir bhi agar thodi hi si jigah he or rasta wahi he to kaise nikle ?

Jawab: 576 بسم اللہ الرحمن الرحیم
Namazi ke samne koi aisi cheez rakhi jaye jo khud apne wujood se khadi ho sake, jise suthra kehte hain, fir guzarna jaiz hai, aur puchi gai surat me kitni bhi doori tak nahi guzar sakta, agar samne koi cheez naa rakhe, aur agar fir bhi koi guzra to gunah guzarne wale par hai, namazi ki namaz me koi farq nahi ayega,
Alahazrat Imam Ahle Sunnat Farmate hai,
Namaz me koi khalal nahi aata nikalne wala Gunahgar hota hai,
Fatawa Razawiyya: Jild:7 Page: 255

aur ye tanha namaz padhne wale ka hukm hai, jabki namaz jamat se hoti hai to namazion ke aage se guzarne me gunah nahi hota, wo jo hadis me aya ki namazi ke age se naa guzro wo tanha namaz padhne wale ka hukm hai wo bhi jiske samne koi suthra naa ho, aur imam ka suthra muqtadion ke liye kafi hota hai
وھو تعالیٰ أعلمُ بالصواب

Suwal no. 577
Kya hazrat agar insan napak ho tab wo pak kapde ya rumal ya sabun chhu sakta he kya hukm he

Jawab no 577 بسم اللہ الرحمن الرحیم
Han, chhu sakta he koi harz nahi na kapda napak hoga na sabun
(Jawab: Mufti Sagir Ahmad Badauni)
واللہ تعالی اعلم

Suwal no. 578
hazrat janaze ko dafn karne ke baad jo azan di jati hai, wo farz hai ya wajib hai ya sunnat hai yeh azan kab se shuru hui ?

Jawab: 578 بسم اللہ الرحمن الرحیم
Ahle Sunnat Hi Me Ye Sunnat Aaj Bhi Ra'ij Hai
Azan Ghair e Namaz Bhi ja-ba-ja Jaiz Hai

Fatawa Razawiyya Jild:5 Safa:658 par hai,
"baz ulama e deen ne mayyat ko qabr me utarte waqt azan kehne ko SUNNAT farmaya hai"

Haq ye hai ki qabar par azan naa dene yani azan mana hone ki shariat me koi dalil nahi, aur jis kam se shariat mana naa farmaye, wo kam mamnu nahi ho sakta, kisi bhi kam ke jaiz hone ke liye itna kafi hai ki shariat me mana nahi, aur jo ise mana kare, use chahiye ki wo APNA DAWA SHARIAT SE SABIT KAR DE,

QABR PAR AZAN KE FAYEDE:-
Quran o hadis me jitne bhi azan ke fayede hai, wo qabar par dene se bhi hasil hote hai, to ab shariat azan ka kia hukm byan karti hai is taraf ek nazar, aur azan akhir he kia ispar bhi ek nazar,
Is **Hadis ko IMAM TIRMIZI** ne riwayat kiya:
اذا سئل المیت من ربک ترائی لہ الشیطان فی صورت فیشیر الی نفسہ ای انا ربک ۱ ے فلهذا ورد سوال التثبیت لہ حین یسئل
Yani: jab murde se suwal hota hai ki tera rab kaun hai, shaitan us par zahir hota hai aur apni taraf ishara karta hai, islye hukm aya ki mayyat ke liye jawab me sabit qadm rehne ki dua karo,
Aur sahih hadiso se sabit hai ki azan ke waqt shetan bhag jata hai,
Muslim shareef اذااذن المؤذن ادبر الشیطان ولہ حصاص
Yani: jab moazzin azan kehta hai, to shaitan peeth pher kar bhag jata hai

Dalil-1 – jab hadis se ye sabit hai ki shaitan qabr me ata hai, aur ye bhi sabit hai ki azan se shaitan bhag jata hai, to qabr par azan dene se zarur shaitan murde ko naa behka sakega,

Hadis Musnad Ahmad Bin Hambal
قال لمادفن سعد بن معاذ (زاد فی روایۃ) وسوی علیہ سبح النبی صلی اللہ تعالٰی علیہ وسلم وسبح الناس معہ طویلا ثم کبر وکبرالناس ثم قالوا یارسول اللہ لم سبحت (زاد فی روایۃ) ثم کبرت قال لقد تضایق علی ھذا الرجل الصالح قبرہ حتی فرج اللہ تعالٰی عنہ
Yani: jab sa'ad bin moaz radi allah anhu, dafan ho chuke aur qabar durust kar di gai, to Huzoor der tak "subhan allah" farmate rahe, sahaba bhi huzoor ke sath kehte rahe,
Fir huzoor "allahu akbar" farmate rahe aur sahaba bhi unke sath kehte rahe, sahaba ne arz ki Huzoor Awwal Tasbih aur bad me Takbir kyun? Farmate rahe, irshad farmaya is nek mard par iski qabr tang hui thi, yahan tak ki allah ne ye taqleef isse door ki aur qabar kushada farmai,

Dalil-2- is hadis se sabit hua ki huzoor ne mayyat par asani ke liye, bad dafan **Allahu Akbar** farmaya aur yahi kalime azan me bhi 6 bar hai to ain sunnat hua,,
Azan me aur kalime zyada hai, aur kalime zyada hone se sunnat ki nafi nahi hoti, balki aur kalime par bhi allah ki rehmat hi hogi, jab **Allahu Akbar** se hi qabr kushada ho gai to poori **AZAN KA KYA KEHNA**,

Hadiso se ye bat bhi sabit hai ki naza ke waqt murdo ko kalima sikhau,
jaisa ki Sihah Sitta me hai لقنوا موتاکم لاالہٰ الااللہ yani apne murdo ko لاالہٰ الااللہ sikhao,

Dalil-3- jo naza'a me hai wo ekdam murda hai aur khud huzoor ne use kalima yad karwne ka hukm diya to qabar me jab yani suwal puchha jayega to azan se use jawab yaad ayega, iski asl bhi hadis se sabit ho gai,

Ek hadis e pak me huzoor ne farmaya: اطفؤا الحریق بالتکبیر (aag ko takbir se bujhao), aur farmaya
اذا رأیتم الحریق فکبروا فانہ یطفیٔ النار (yani: aag dekho to Allahu akbar ki takrar se use bujhao)
Mullah Ali Al-Qari Miqat Sharah Mishkat me us hadis ke tehet (huzoor der tak takbir kehte rahe) farmate hain: التکبیر علی ھذا لاطفاء الغضب الالٰھی ولھذا اورد استحباب التکبیر عندرؤیۃ الحریق
Yani: ab ye **'allahu akbar'** kehna ghazab e ilahi ke bujhane ko hai, lihaza aag lagi dekho to der tak takbir mustahab thehri,

Dalil-4- qabr par azan dene ki hikmat ye bhi hai ki hadis me aya ki aag lagi dekho to takbir kaho, yahan se ye bhi sabit hai ki qabr e muslim par takbir kehna SUNNAT hai lihaza azan bhi sunnat hui,

Hadis Sunan Abu Dawood, Bahaiqi Aur Hakim ne **Hazrat Usman**(radiallah anu) se riwayat kiya:
كان النبی صلی اللہ تعالٰی علیہ وسلم اذافرغ من دفن المیت وقف علیہ قال استغفروا لاخیکم وسلوا لہ بالتثبت فانہ الان یسأل
Yani: huzoor jab dafan e mayyat se farigh hote, qabr par farmaya karte, apne bhai ke liye istagfar karo, aur uske liye jawab e nakirain me sabit qadm rehne ki dua mango, ki ab isse suwal hoga,

Mulla Ali Al-Qari Miqat Sharah Mishkat me farmate hai
کل دعا ذکر وکل ذکر دعا (sab dua zikr hai aur sabhi zikr dua hai)

Dalil-5- bad dafan qabr e muslim ke pas dua karna sunnat se sabit hai aur azan khud DUA hai, balki behtreen dua hai, balki zikr e ilahi hai, balki har zikr DUA hai,

Ye to sabit ho gaya ki qabar par dua karna sunnat se sabit hai, aur ye bhi hadis me hai ki har dua se pehle kuchh nek amal (tasbih wagera) kar liya jaye (isse qubooliyat ki ummid bad jaati hai),

Muslim Abu Dawood Tirmizi ne ek hadis naql ki أداب الدعاء منها تقدیم عمل صالح وذکرہ عند الشدۃ
Yani: adab e dua me se hai ki isse pehle amal e saleh ho, aur zikr e ilahi mushkil waqt me zarur karna chahiye, (aur azan bhi ek zikr balki zikr e saleh hai, jaisa ki upar guzra)
Aur ek hadis me farmaya اذا نادی المنادی فتحت ابواب السماء واستجیب الدعا
Yani: jab azan dene wala azan deta hai to asman ke darwaze khol diye jate hai, aur DUA qubool hoti hai

Dalil-6- bas ye bhi sabit hai ki huzoor ne dafan bad dua ki, aur hadis khabar de rahin hai ki azan ke bad dua qubool hoti hai, aur dua se pehle kuchh nek amal karna chahiye kuchh zikr, to zahir hai, dafan bad, azan dene se dua karne wale ke liye qubooliyat ke darwaze khol diye jaate hai, aur ye ki azan bhi zikr hai, aur dua se pehle azan dena yani zikr e ilahi hua aur ye bhi qubooliyat ke adab me se guzra, to jo log, bad dafan qabr par azan dete hai, fir dua karte hai to goya kitni hadiso par amal karte hai, aur dua ki qubuliyat ki ummid bhi qawi ho jaati hai, jaisa ki guzra

Azan zikr e ilahi hai aur zikr e ilahi azab ko dafa karta hai,
Hadis Musnad Ahmad, Bahaiqi ne naql kiya farmaya: huzoor ne : مامن شیئ انجی من عذاب اللہ من ذکر اللہ
Yani: koi cheez zikr e ilahi se zyada azab e ilahi se najat bakhshne wali nahi
Aur khushi ki khabar ye ki khud azan ke liye khas hadis me farmaya gaya اذا اذن فی قریۃ امنھا اللہ من عذابہ فی ذلک الیوم yani: jab kisi basti me azan di jati hai to allah us din use azab se aman de deta hai

Dalil-7- to beshak apne musalman bhai ke pas azan dekar uski qabar balki qabaristan se azab e ilahi ko door karna kaisa swab wa mayyat ke liye nafabakhsh kaam hai,

Azan zikr e mustafa hai aur zikr e mustafa bhi rehmat nazil hone ka zariya hai, Naseem Ur Riyaz me hai جعلتک ذکراً من ذکری فمن ذکرک فقدذکرنی yani: mene tumhe apni yad me se ek yad kiya, jo tumhara zikr kare wo mera zikr karta hai, aur zikr karne wale ke liye to huzoor ne farmaya : حفتھم الملٰئکۃ وغشیتھم الرحمۃ ونزلت علیھم السکینۃ
Yani: unhe malaiqa ghair lete hain aur rehmat e ilahi dhaap leti hai, un par sakina aur chen utarta hai,

Ye bhi hadis se sabit hai murdo ki qabar tang karti hai, aur naye ghar me uska dil ghabrata hai, aur sakht wehshat aur ghabrahat hoti hai, aur azan wehshat ko door karti hai ghabrahat ko door karti hai, aur kyunki azan zikr hai aur quran me farmaya "الابذکر اللہ تطمئن القلوب **tarjuma:** sun lo khuda ke zikr se chain pate hai dil**,**

Aur Hiliyatu Auliya me ek hadis naql hai, farmaya **:** نزل ادم بالهند فاستوحش فنزل جبرئيل عليه الصلاة والسلام فنادى بالاذان
Yani: jab Adam(alaihissalam) ko jannat se hindustan me utara to unhe ghabrahat hui, to jibrail alaihissalam ne utar kar AZAN di,

Dalil-8- bas ye bhi sabit hai ki *zikr se dil chen pate hain*, aur azan behtreen zikr hai, aur azan se ghabrahat door hoti hai, aur wehshat khatam hoti hai, to kon aqal wala nahi chahega ki wo naye ghar me apne azeez ki ghabrahat ko door kare, aur kon nahi chahega, ki azan de kar, musalman ki wehshat ko door kare, magar wo nahi chahega, jisse shaitan allah ke zikr(azan) se roke, (kya hi achi misal)

Jo musalman apne ya kisi bhai momin bhai ki qabar par azan deta hai, aur uske azab dafa karne me madad karta hai, aur use qabar me fayeda pahuchta hai **TO SUN LO** uske liye hadisen kya kehti hai: Sahih Muslim me hai الله فى عون العبد ماكان العبد فى عون اخيه yani: allah bande ki madad me hai, jab tak banda apne bhai musalmanon ki madad me hai , (subhan allah, kya hi ACHI MADAD madad e ilahi hai)

Aur is hadis ko Bukhari ne naql kiya farmate hai MADANI TAJDAR:
من كان فى حاجة اخيه كان الله فى حاجته ومن فرج عن مسلم كربة فرج الله عنه بهاكربة من كرب يوم القيٰمة
Yani: jo apne bhai musalman ke kam me ho, allah uski hajat rawai farmata hai, aur jo kisi musalman ki taqleef door kare, allah uske badle qiyamat ki musibaton se ek musibat us par se door farmayega,

Jab **Hazrat Ali** ko huzoor ne ghamzada dekha to farmaya:
قال رأنى النبى صلى الله تعالٰى عليه وسلم حزينا فقال ياابن ابى طالب انى اراک حزينا فمربعض اهلک يؤذن فى اذنک فانه درء الهمّ
Yani: mujhe huzoor ne ghamgeen dekha to farmaya, aye ALI me tujhe ghamgeen pata hun, apne kisi ghar wale se keh ki, tere kan me azan kahe, AZAN GHAM AUR PARESHANI KO DAFA KARTI HAI,

Imam Tabarani ne ek hadis naql ki farmaya huzoor ne: ان احب الاعمال الى الله تعالٰى بعد الفرائض ادخال السرور على المسلم
Yani: beshak allah ke nazdeek farzon ke bad sab amaal se behtar, musalman bhai ko khush karna hai,

Dalil-9- "lo wo aya mera hami mera ghamkhware umam" to dekh lo aye sunni musalmano, tumhare liye kaisa haseen moka hai, ki qabar par azan dekar apne musalman bhai ko fayeda pahuchao, aur jo aisa kare, allah uski hajat poori karta hai, aur ye bhi sabit hua ki musalman bhai ko jis tarah ho sake fayeda pahuchana chahiye, magar socho kya tumhara murda marne ke bad musalman nahi, agar hai to azan de kar fayeda pahuchao, aur **kyunki wahabi duniya me bhi kafir hai, lihaza uska murda bhi kafir** aur murda kafir ko fayeda pahuchane ki hadis hamne nahi padhi, balki iske liye dua magfirat bhi kufr hai, to bas aye musalmano, jiske ghar se koi musalman fot ho to use qabr par azan de kar, fayeda pahuchae,

Qabar par azan dene ki jo dalil upar guzri unka khulasa ye hai ki
AZAN DENE KE FAYEDE
* shaitan ke shar se panah
* azan takbir hai aur takbir aag se aman
* jawab e qabr me asani
* zikr e azan se azab e qabar ka door hona
* azan zikr hai, aur zikr har waqt jaiz hai
* qabr par zikr karna sunnat matlab azan bhi sunnat
* azan zikr hai aur zikr se dil chen pate hain,
* azan me zikr e mustafa yani rehmat utarne ka zariye
* azan se wehshat ko door karna
* azan ke zariye ranj o gham ko door karna
* qabr par dua sunnat aur azan zikr hai har zikr dua yani azan sunnat
* qabr ke pas takbir kehna sunnat azan me takbir hai azan sunnat
* mayyat se shaitan ko door bhagana ittiba e sunnat

* azan se momin ko fayeda pahuchna hadis par amal

Ab jo itne fayede hath aane ki niyat se apne momin bhai ki qabar par azan de to kaise sawab ke khazane hath ayenge, hadis me farmaya: نیۃ المومن خیر من عملہ (musalman ki niyat uske amal se behtar hai)
Aur jo Ilm e niyat janta hai, yani har kam me achi achi niyat karna janta hai to wo har har kam me bahut sawab kama sakta hai, to qabar par azan bhi achi niyat ke sath di jaye jo upar guzri hadiso par bhi amal hoga aur jab tak azan dega khud azan dene wale par aur qabar par bhi rehmat e ilahi nazil hoti rahegi, zarur dene wale ki bhi maghfirat ho jaye, (allah hi deta hai aql, kalam ilm o hikmat ke karne ki)
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 579
Hazrat maiyat ko dafn karne k baad kya paon dho kar ghar me aana zaruri hai ?

Jawab: 579 بسم اللہ الرحمن الرحیم
Fitrat e insani to yahi kehti hai ki jabki hath paun gande ho to dho kar hi ghar me aye, chahe mitti qabristan ki ho ya kahi aur ki, aur agar mitti nahi lagi to kuchh dhona zaruri nahi, naa hath naa paun,
Mufti Amjad Ali Azami Farmate hai:
"Hath me jo mitti lagi hai, use jhar den, Ya dho daalen Ikhtiyaar hai,"
Bahar e shariat Jild:1 Page:845
وھُو تعالٰی أعلمُ بالصواب

Suwal no. 580
hazrat jo pehle time main kuwa hote the to bahut log use patwa dete the kya use patwana nahi chahiye kuweyen ko band karwana chahiye kya padwane se kuwe ko koi nuksan bhi ho sakta he

Jawab: 580 بسم اللہ الرحمن الرحیم
Apne zaati kue ko patwa kar zameen kar dene me harz nahi, jabki koi aur koi man'e sharai naa ho maslan yaha sirf ek yahi kua hai jisse sare log paani bharte hon, ya kisi doosre ki milkiyat par qabza karke naa patwaya gaya ho, wagera wagera,
واللہ تعالٰی اعلم

Suwal no. 581
mujadeed kaise bante hai mujadeed kon banaata hai.

Jawab: 581 بسم اللہ الرحمن الرحیم
Mujaddid allah ka karam aur uske banaye se banta hai koi kuchh nahi ban sakta, jisme mujaddid hone ki sharait paye jayngi wahi banega, maslan, sadi ka akhir aur nai sadi ka awwal zamana paya ho, aur ilm me uski shohrat duniyat bhar me honi chahiye, mitai gai sunnat aur mustahab ko fir se zinda karta hai, maujooda daur ke aalimo ka sardar kehlaya jata hai, haq aur batil me farq karne wala hota hai, deen ko nikhar kar usme aai khurafat aur bidat ko dafa karta hai, sunnaten zinda karta hai, maujooda daur me masail ki buniyad rakhta hai, wagaira wagaira,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 582
Kya farmate hen muftiyane kiram darje zel mas'ala ke bare me. Ki kya koi shauhar aur biwi ek jama'at ke saath apne ghar me namaz padh sakte hain ? Baiyenu w tujeru (بیّنوا توجروا) (byan farmaye ajr diye jayoge)

Jawab: 582 بسم اللہ الرحمن الرحیم
Har zee-aql aurat ko ye mera roshan byan hai,
Ta-umr uske haq me uska shohar hi to imam hai
Har zee-aql mard par ye dalil meri qawi hai,

Har aurat uske haq me ta-umar muqtadi hai

‘Hamesha se sabhi tareef usi azmat wale ALLAH ki jisne mard ko apni biwi ke haq me imam kiya sardar banaya aur aurat ko usi ki perwi ka hukm diya aur shohar ke liye RAHAT e ROOH o QALAB o JIGAR, yani taa umar iski HAMSAFAR, se alam e shohar ko zeenat bakhshi, aur har lamha durood us habib par jisne 11 ko apna khas muqtadi kiya aur hashr me to wahi sabka imam hoga, aur salam ahl e bait e pak aur shaheed e karbala aur zakhmi e karbala par.‘

Mard ko Ilaqe ki masjid me farz namaz jamat se padhna wajib hai, aur kisi sharai ujr ke sath agar jamat tarak ho gai to ghar par farz namaz padh sakta hai, aur mehram aur biwi ke sath jamat bhi qa’im karke padhne me bhi HARJ NAHI, aur imam banne wale men imamat ki sharait paai jaati ho, maslan kam az kam itni qirat janta ho ki namaz fasid naa kar de, aur khud ailaniya fasik naa ho, aur taharat aur namaz ke masail se bhi waqif ho to jamat se bivi ke sath balki har mehram yani behen, maa wagaira ke sath bhi namaz, ko ghar me ba-jamat ada kar sakta hai, jaisa ki
Alahazrat Imam ahle sunnat
Azeem ul barkat
Azeem ul martabat
Mujaddid e deen o millat
Parwana e shama e risalat
Imam e ishq o muhabbat
Wali e neymat
Peer e tariqat
Aalim e shariat
Haamiyae sunnat
Maahiye bid’at
Qa’taye Najdiyat,
Bais e khair o barkat
Al-Haaj, Al-Hafiz, Al-Mufti
Asshah **IMAM AHMAD RAZA** (alaihirrehma) Apni Maqbool e do jahan, Tasneef
Al-ataya nabawiya fi Fatawa Razawiyya, Al-Maroof
Fatawa Razawiyya Jild:6 Safah:492 par Irshad Farmate hain
“aur agar jamat me jitni auraten uski mehram ya bivi ya hadd e shehwat tak naa pahunchi ladkio ke siwa (koi) nahi to (jamat se namaz padhna) bila karahat JAIZ HAI, aur na-mehram (shehwat ko pahuchi hui) ho to makruh behrhaal”

Bahar e Shariat Jild:1 Safah: 584 par hai
“jis ghar me auraten hi auraten ho us ghar me mard ko unki imamat NAJAIZ, Han, agar un auraton men, uski nasabi maharim ho, ya BIWI...(TO JAMAT SE NAMAZ JAIZ HAI)

Magar is surat me jab ki imam mard ho aur aurat muqtadi to aurat yani (biwi..) mard ke pichhe khadi hogi naa ki barabar me, ki aurat ka mard key barabar khade hone se namaz makruh hogi aur is tarah khade hona najaiz hoga,

Fatawa Qazi-Khan Jild:1 Safah:48 par hai,
المرأة اذاصلت مع زوجها فی البیت ان کان قدماها بحذاء قدم الزوج لاتجوز صلاتها بالجماعة وان کان قدماهاخلف قدم الزوج الا انها طویلة تقع رأس المرأة فی السجود قبل رأس الزوج جازت صلاتها لان العبرة للقدم
Yani:-kisi aurat ne jab apne shohar ke sath ghar me namaz ada ki ho, agar uske qadam shohar ke qadam ke muqabil hon, to dono ki namaz ba-jamat jaiz naa hogi, aur agar us(biwi) ka qadam shohar ke qadam ke pichhe, hai (ya aurat ka qadam lamba hone ki wajeh se aurat ka sar halat e sajda me shohar ke sar se age hota ho) fir bhi dono ki namaz durust hogi, kyunki aitbar qadam ka hai,”

Fatawa Alamgiri Jild:1 Safah:88 par hai,
"agar akeli aurat muqtadi hai to pichhe khadi ho, aur zyada auraten ho jab bhi yahi hukm hai"

Fatawa Razawiyya Jild:6 Safah: 492
"agar aurat is qadar pichhe khadi hai ki uska qadam mard ke qadam ya kisi uzw ke muhazi nahi to (biwi ki apne shohar ke pichhe namaz me) iqtidah SAHI hai, aur dono ki namaz ho jayegi,
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 583
Aurat agar haiz ya nifaas se pak ho jaye fir Use wazu ya ghusl karne ke liye paani muyassar na ho to Kya wo namaz padh sakti hai, Jawab inayat farmayen meharbani hoagi Md. Akmal ata Qadri, kashmir

Jawab: 583 بسم اللہ الرحمن الرحیم
Agar tayammum ki sharait paai jaye to, paani naa hone par haiz wali aurat namaz ke liye tayammum kare,

Bahar e Shariat Jild:1 Safah:352 par hai
"aurat haiz nifas se pak hui aur paani par qadir nahi to tayammum kare,"
واللہ تعالٰی اعلم

Suwal no. 584
Hazrat (hazrat ali or hazrat imame paak ke aage alaihissalam kyu likhte he)

Jawab: 584 بسم اللہ الرحمن الرحیم
Lafz علیہ السلام nabi, rasool aur firishte ke liye khaas hai, inke gair ko naa kaha jaye naa likha jaye, Hazrat Ali imam hussain aur deegar sahab ko "radi allah anhu" hi kehna chahiye, علیہ السلام nahi kehna chahiye
واللہ تعالٰی اعلم

Suwal no. 585
hazrat maine khud Qaleem ullah hashmi ki taqreer main suna hai ki aap chahe IMAM HASAIN RADIALLAHU TA'ALA ANHOO KAHEN ALAIHISSALM kahe chahe sahabiye iqram kahe koi harz nahi ?

Jawab: 585 بسم اللہ الرحمن الرحیم
Maine apne jawab me wahi naql kiya jo yaqeeni malumaat thi aur ulama e ahle sunnat ki motabar kutub me bhi yahi darj hai, ki "Lafz علیہ السلام nabi, rasool aur firishte ke liye khaas hai, inke gair ko naa kaha jaye naa likha jaye," aur mene apne jawab me kehne wale par gunah ka koi hukm bhi nahi diya, ab raha ki bahut ulama e ahle sunnat apni taqrir me byan kerte hai to unka kya ? iska sabse behtar jawab yeh ki aap is suwal ka jawab kisi darulifata se likha lo, ki waha ka kya fatwa aata hai, agar unka jawab mere jawab ke khilaf aye to zarur pesh kare, me **"shukriya ke sath tauba aur ruju karunga**"

shaitani waswase ki KAAT:-
jin ulama e ahle sunnat ne kaha ki sunni imam hussain ko "**alaihissalam**" bhi keh sakte hai to uska matlab yeh aisi jagah par jahag shia naa ho, aur aisi mehfil me jaha shia naa ho, aur jo mene jawab me likha ki nahi kehna chahiye wo bator e ehtiyat hai ki ye jumla shia ka hai, aur jis majlis me shia ho to waha ise bolne ki ijazat naa hogi, magar har wo chiz jisse ulama parzeh karne ko bole to uska matlab ye nahi hota ki wo haram ho gai, jaise, kaha gaya moharram me kale, hare kapde naa pehno,
ye hukm bhi shia ki mushabihat se kaha gaya, ki log tumhe bhi shia naa samjhe magar ye manahi haram par dalalat nahi karti,
main kehta hu (allah hi ki tofiq se) se agar koi aisa ilaqa hai jaha door door tak koi shia hai hi nahi, or sab sunni hai to moharram me bhi kale hare kapde pehne jaa sakte hai, kuchh muzaiqa nahi, chunki ab man'e wajah khatam ho gai,

isilye gair nabi aur firishte ko "**alaihissalam**" kehne se bachna chahiye, kyunki alaihissalam kehne se log nabi samajh bethte hai, bas is uljhan se bachane ke liye kaha gaya,
khud mera tajurba hai ki ek bar mene ek majlis me kisi gair nabi ko "**alaihissalam**" keh diya forann mere ek sathi ne arz ki **"janab kya ye bhi nabi hain**" fir mene wajahat ki,
raha ye ki apne taqrir me suna to bade bade ALLAMAH bhi kabhi kabhi khata kar jaate hai, magar ye khata bhi nahi,
aur mene ye jawab kaii bar pehle bhi diya aur muftiyan e kiram ki nazar se bhi guzra aur unki khamoshi ne iske sahi hone par dalalat kar di,
وھُو تعالٰی أعلمُ بالصواب

Suwal no. 586
hazrat ham QAFIR kis kis ko kah sakte hai Ba-taure khas kya ham hindoo ko qafir kah sakte hai ?

Jawab: 586 بسم الله الرحمن الرحيم
Islam ke siwa har mazhab batil hai, hinduo kafir hi hai aur kafir ko kafir hi kaha jayega, aur ye suwal ki kafir kis kis ko keh sakte hai, iski bahut tafseel ho sakti hai balki, iske jawab me 50 jildo ki kitab likhi jaa sakti hai, aap wo surat byan kar de jiske bare me janna chahte hai,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 587
iman namaz hai ya namaz iman he hazrat samajh nahi aa raha he bahut logon ke munh se suna he ki namaz padoge tabhi iman mukammal rahega kya namaz insan pade usi se pata chalega ki iman mukammal he

Jawab: 587 بسم الله الرحمن الرحيم
Suwal se maloom chalta hai ki sail kafi bechen pareshan hai aur shaitan ki fizol baton me uljha rehta hai,

Sari bate sahi hai, iman namaz hai, namaz iman se hai, namaz padhoge tab hi iman mukammal hoga, aur har baat ke zahiri maine murad nahi hote, kabhi tanz ke liye bhi kaha jata hai, aur sahih hadiso me ye baat shahid hai ki namaz islam ka sutoon hai, aur jisne bila ujr namaz chori kafir ho gaya, deen e islam ko dhaah diya, uska sab kuchh lut gaya, wagera wagera, (agarche tariq e salat ko ham kafir nahi kehte magar ise farz jane)
Aur namaz chhorne wala fasiq gunahgar, hai, iske dil me iman ka noor nahi, magar benamazi bhi musalman hota hai,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 588
farz namaz mein pahli rakat mein jo sura pade dusri rakat mein wohi surah janker ya galti se pade to kya namaz hogi

Jawab: 588 بسم الله الرحمن الرحيم
Namaz sahi ho jane me kuchh kalam nahi, aur bhool se padhne me bhi harz nahi, aur jankar farz namaz me ek hi surat ki taqrar karna makruh (tanzihi) hai, aur agar iske siwaa koi surat yaad nahi to ise hi padhe fir karahat tanzihi ki bhi nahi,
Aur nafil me ek hi surat ko dohrana yani har rakat me taqrar karna bila karahat jaiz aur makruh tanzihi bhi nahi, islye farz namaz ki pehli rakat me sureh naas padhne ki adat nahi dalni chahiye, agar kisi ne pehli rakat me sureh naas padhi to doosri me bhi sureh naas hi padhe koi aur naa padhe kyunki ulta quran padhna makruh e tehrimi najaiz o gunah hai, lihaza taqrar se sakht hai, isilye halat e majburi me isi sureh naas ko agli rakat me bhi dohra le magar ulta quran naa padhe,

Fatawa Razawiyya Jild: 6 Safah: 266 par hai

بے ضرورت در فرائض مکروہ تنزیہی است
Yahi:- bezarurat farz me (ek surat ko dohrana) makruh TANZIHI hai,

Age farmate hai,
پس نشاید دراولی قرأت ناس راتعمد کردن تاحاجت بتکرار نیفتند اما اگرخواند بسہو یا عمد ناچار درثانیہ تیرہموں باید خواند کہ قرأتِ معکوسہ سخت تراز تکرار است بخلاف ختم کنندہ قرآن عظیم کہ اورابابد در رکعت اولی تاناس خواندن و درثانیہ از الم تا مفلحون لحدیث الحال المرتحل [۱] ـکذا فی النھر وردالمحتار اقول وانچہ مراد اینست کہ بحالت ختم قرآن مجید ایں خود نکس و عکس نیست بلکہ از سرگفتن باشد چنانکہ لفظ حال و مرتحل نیز برآں دلیل است فافھم
Yani:- bas pehli rakat me sureh naas nahi padhni chahiye, taki dohrane ki zarurat naa padhe, agar jaankar (ya bhool se) padh chuka to ab doosri rakat me bhi wahi surat yani sureh naas padhe, kyunki (quran ko ulta) tarteeb badal kar padhna, taqrar se bhi sakht hai,
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 589
Agar koi paisa jo ki kisi ke sath fareb kar ke hasil kiya gaya ho. Kya wo haram hoga. agar us paise ko hum kisi dusre aadmi ke business me lagana chate hai to kis tarah laga sakte he ki wo paisa halal ho jaye

Jawab: 589 بسم الله الرحمن الرحيم
Jo raqm kisi ko dhoka de kar hasil ki gai ya churai gai, to use uske malik ko wapas karna wajib hai aur tauba karna farz hai, aur us raqm ko faqeer ko bhi NAHI de sakta, agar wo shaks mar gya to uske waris ko dede,
Fiqh ka ek mash'hoor qaida hai : ما حصل بسبب خبيث فالسبيل رده
Yani:- jo gair e sharai zariye se hasil hua, use wapas kiye bagair chara nahi,

aur agar uska wo shaks bhi nahi aur uska koi WARIS bhi nahi to faqeer ko raqm wapas kare magar sawab ki ummid naa kare,

aur haram zariye se hasil-shuda apne ya kisi aur ke karobar ya kam me lagana yaa apne sarf (kharch) ya kisi ko sarf ke liye dena ya bhi haram hai, balke aisi raqam ko nek aur sawab ke kam me bhi nahi laga sakta, haram raqm ko masjid ya faqeer ko de kar sawab ki niyat karna ILM E PARWATON ne kufr likha hai,

Fatawa Alamgiri me hai
تصدق على الفقير شيئا من المال الحرام
ويرجو الثواب كفر ولو علم بہ الفقير ودعالہ وامن المعطى كفراـ
Yani- Kisi ne haram maal se faqeer ko sadqa kiya or sawab Ki ummid karta hai, to kafir ho gaye, or agar faqeer ko Maloom ho ki ye maal haram hai, or uske bawajood usne Dene wale ko dua di or dene wale ne is par ameen kaha To dono kafir ho gaye,

Fatawa Zahiriyya me hai
رجل دفع الى فقير من المال الحرام شيئا يرجوا بہ الثواب يكفر
Yani- Ek shaks ne faqeer ko maal e haram diya aur us par Usne sawab ki ummid rakhi to kafir ho jayega,

balki jo maal najaiz tarike se hasil kiya jaye use wapas karna wajib hai, or jis surat me faqeer ko dene ka hukm hai to wahan sawab ki ummid naa ki jaye,
Alahazrat Imam Ahle Sunnat Shah Ahmad Raza Barelvi Fatawa Razavia Jild: 23 Safah: 582 par likhte hai,
Haram rupya kisi kam me lagana aslann jaiz nahi Nek kaam ho ya aur, siwa iske ki jis se liya usko wapas de Ya faqeer ko sadqa kare, or farmate hai sawab ki Ummid (nahi karni chahiye ye) sakht haram hai.

Bas is kafi o shafi kalam se yahi zahir hai ki paise wapas karna zaruri hai, aur istimal karna haram chahe apne kam me ho ya kisi ke kam me, aur suwal me ye kehna ki "wo paisa halal ho jaye" sail ki aisi sakht nadani hai jaise koi kahe, ki "suar ka gosht kis tarah dhoya jaye ki halal ho jaye" jabki ye mumkin nahi
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 590
what do ulama e ahle sunnat say about zaid, if zaid says and believe on this
"God could not be everywhere, so he made mothers. in world."

Jawab: 590 بسم اللہ الرحمن الرحیم
This is a "kufriya" belief. If, zaid really knows, what is the meaning of this sentense. then he said and keep belief on it. "God could not be everywhere, so he made mothers" then zaid will be a kafir,
I says: If, A muslim who will keep/accept this belief, will be a kafir,
(allah knows better)

Suwal no. 591
Hazrat, kya Abu Hanifa rahmatullah Alaih Gair mukallid hain ? tafsir me samjhayen

Jawab: 591 بسم اللہ الرحمن الرحیم
Imam e azam Khud MUJTAHID the aur mujatahid kisi ki taqleed nahi karta kyunki wo khud itna bada aalim hota hai ki quran o hadis se masale akhaz kar sake, aur imam e azam ko allah ne wo muqam diya ki unhe kisi ki perwi ki hajat nahi, balki kal qiyamat tak duniya ko unki hi perwi ki hajat, aur or ye jo char imam hai iska matlab ye nahi ki bas yahi maslak hue aur koi is qabil nahi, balki inke waqt me bhi mujtahid maujood the, magar unke manne wale is qadar tarakki naa kar paye jaise ye char maslak ke logo ne ki Imam ojhai ke bare me bhi mash'hoor hai ki wo bhi imam e azam ke waqt ke bade imam aur khud mujtahid the, agar unke shagird tarakki karte to aaj 5va maslak unhi ka hota, kehna ye hai ki wahabi sirf imam e azam ke pichhe padha rehta hai, jabki in char ke alawa bhi hazaro imam mujtahid guzre hai, magar mash'hoor nahi huye,
Aur jise allah ne itna bada buland muqam baksha ki duniya uski perwi kare to use kisi ki perwi ki kya hajat,
Imam e azam ne ilm e fiqh me lakho masail akhz kiye aur buniyadi usool qayam kiye, jinke bina par aaj tak croro masail hal kiye jaate hai, aur ek khas bat, koi allah ka karamat wala wali aisa nahi milega jo muqallid naa ho, chahe gaus e azam hi kyun naa ho, khud imam bukhari bhi aur ghareeb namaz bhi, itne bade bade waliullah ne bhi imamo ki hi taqleed ki jisse pata chalta hai ki, taqleed hi HAQ hai, aur iske khilaf rasta shaitan ka rasta hai,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 592
Hazrat kya mard apni biwi ka jhota khana ya pani nahi pee Sakta ?

Jawab: 592 بسم اللہ الرحمن الرحیم
Mujhe poori ummid hai ki sail iske jawab se pehle hi waqif hai, magar shayad hawale aur dalil hasil karne ke liye, suwal puchha gaya hai, aur kabhi aisa bhi hota hai, apne jawab ko pukhtagi (mazbooti) dene ke liye bhi puchh liya jaata hai, baz martaba samne wala jawab ka aitbar nahi karta islye aise masail puchhe jaate hai, taki kisi ko dalil me pesh kiye jaye,

Shariat me jhootha kafir ka bhi pak hai, jo ki iman me nahi to bivi ka kaise mana hoga jabki wo iman me bhi hai sharik e hayat bhi hai, aur hadis me farmaya- "Momin ke jhoonthe me shifa hai" isse pata chala ki aam musalman ka jhoontha khane peene me bhi harz nahi jabki dil gawahi de, aur mard ko gair aurat ka jhoontha makruh hai, magar bivi ka to makruh bhi nahi, to bila karahat shohar bivi ka jhoontha khaa

sakta hai aur yahi hukm aurat ke liye bhi hai ki wo bhi shohar ka jhoontha khaa sakti hai, aur khana chahiye

balki agar shohar peer, mufti, aalim wagera hai aur inki bivi inka jhoontha barkat ke tor par khaye to sawab payegi, main kehta hu (allah hi ki tofiq se) ki mere nazdeek ye hukm aam mard aurat par bhi hai ki, khas peer e tariqat alim e shariat ki azwaaj ke liye nahi, agar koi bivi apne shohar e naamdar, ka jhoontha uski tazeem ke liye khaye peeiye to sirf alim o ki bivi ko nahi aam shaks ki bivi ko bhi sawab diya jayega, hadis me hai ki “musalman ki niyat uske amal se behtar hai” aur har aurat par uske AQA (shohar) ki tazim farz aur adab farz, deen adab ka hi naam hai, (kya hi achi misal)
to ye kafi hai ki agar shohar bivi ka jhoontha khaye ya aurat apne shohar ka jhoontha tabarrakan khaye to zarur allah ki rehmat se kal qiyamat me sawab paye,
واللہ تعالٰی اعلم

Suwal no. 593
Kya napaki ki halat me aurte mahandi laga sakti hain ya nahi ?

Jawab: 593 بسم اللہ الرحمن الرحیم
Laga sakti hai kuchh harz nahi, mana karna logo ki ilm ki kami ko zahir karta hai
واللہ تعالٰی اعلم

Suwal no. 594
Hazrat Jinki koi aulaad na ho to kya shari'at use baccha god lene ki ijazat deti he ? Agar ha to iske bare me jawab hawale ke sath dene Ki meharbani kare.

Jawab: 594 بسم اللہ الرحمن الرحیم
Har aulad walid ke haq me ik nayab heera hai,
Bap ka naam badalna hi to gunah e kabeer he

Bachcha god lene ki ijazat hai, magar log uske asli baap ki jagah apna naam likhte hai iski ijazat NAHI, maslan, agar apne kisi rishtedar ka bachcha god liya to use sabhi documents par yaha tak ki shadi card par bhi, uske hi asli bap ka naam hoga, uska nahi jisne god liye, Hadis me Bap, zaat, khandan biradri badalne wale par lanat aai hai, aur ek shaks ki aulad ko doosre ki taraf mansoob karke pukarne se mana kiya hai, isi tarah doosre ki aurad ko apni taraf mansoob nahi kiya jaa sakta

Quran e pak me Allah ka irshad hai: Sureh Ahzab Ayat 4-5
“aur naa tumhare le-palako ko tumhara beta banaya, ye tumhare apne munh ka kehna hai, aur allah haq farmata hai aur wahi raah dikhata hai, uhne unke bap hi ka keh kar pukaro, ye allah ke nazdeek zyada thik hai, fir agar tumhe unke bap maloom naa ho to deen me tumhare bhai hain,

Alahazrat Imam e Ahle Sunnat Fatawa Razawiyya Jild:13 Safah: 361 par likhte hain,
Hadis me Farmaya: من ادعی الی غیرابیہ فعلیہ لعنۃ اللہ والملٰئکۃ والناس اجمعین لایقبل اللہ منہ یوم القیمۃ صرفا ولاعدلا
jo apne bap ke siwa doosre ki taraf apne aap ko nisbat kare, is par khud ALLAH aur sab FIRISHTE aur ADAMIO ki lanat, Allah tala kal qiyamat ke din iska naa farz qubool kare naa nafil,

Albatta Sarparast ki jagah god lene wala apna naam likhwa sakta hai par baap ki JAGAH NAHI.

Aur ek khas bat is masale me ye bhi hai ki, agar kisi ne bahar (ghair rishtedar) se koi ladka god liya aur use apni biwi se doodh nahi pilwaya to baligh hone par khud iski biwi yani munh boli maa aur iski betion se bhi iska parda wajib hoga, isi tarah ladki god lene par khud iska yani bole bap aur iske beto se parda, agar bhai ke bete ko god liya aur doodh naa pilwaya to bhi yahi hukm hai, aur agar iski biwi ke ab doodh nahi aata to iske behen se pilwaye, yani Sali se warna apni behen se, magar in surato me in dono ke pardo me

to riyat hogi magar iski aulad ke liye ab bhi wahi hukm hoga ki parda wajib hoga, aur sabse behtar ye hai, ki apni hi biwi se doodh pilwaye taki, inke bachcho se bhi parde me ri'ayat mile, warna is tarah muhn bole rishto me ye shaksh hamesha gunahgar hota rahega,
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 595
tariqat aur shariyat mein fark kya hai

Jawab: 595 بسم الله الرحمن الرحيم
Shariat se hat kar tariqat kuchh nahi, tariqat shariat ke shajar se nikli ek shakh hai,
Aam zuban me ise sufio ki raah ya tariqa ya sufio ke aqeede se tasbih di jaati hai, or baz aam zuban me ise faqeeri line keh diya jaata hai, yani ahle marifat, dil se khwaisho ko door karke khuda ki taraf tawajjo karna, aur sufi wahi jo shariat ke khilaf kaam naa kare, balki ye apne taqwe ki wajah se hi jaane jaate hai, magar kuchh logo ne aaj tasawwuf ko naya rang de diya jo shariat ke khilaf hota hai, isilye ye kaha gaya ki asl tariqat wahi hai jo shariat ke samundar se nikle, iske khilaf naa sufi hain na tariqat na tasawwuf
واللہ تعالٰی اعلم

Suwal no. 596
aarif kise kahte hai

Jawab: 596 بسم الله الرحمن الرحيم
ARIF- pehchnne wala, allah ki ma'arifaq rakhne wala, allah ka wali, wagaira wagaira
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 597
Hazrat meri, ek mere hi musalmaan bhai se zirah (behes) hui usne kaha ki ham HINDU ko qafir nahi kah sakte ho sakta hai wo marne se pahle eeman le aaye aye aur musalman ho jaye please mujhe hawale ke saath bataye ki KYA HAM HINDUON KO QAFIR KAH SAKTEN

Jawab: 597, بسم الله الرحمن الرحيم
Hindu ko kafir hi kaha jayega aur jo hindu ko kafir naa mane ya unke kafir hone me shak kare, wo khud kafir hai,
Kafir ko kafir or musalman ko musalman keh Sakte hai balki kafir ko kafir or musalman ko Musalman janna zaruriyat e deen me se hai, Or jo log ye bakwas karte hai ki kafir ko kafir Naa kaho jaane kab musalman ho jaye, jahalat hai Is tarah to musalman ko bhi musalman naa kaho Jaane kab kafir ho jaye, zinda ko zinda naa kaho Jaane kab mar jaye, Or kuchh log kehte hai ki jitna waqt kafir ko kafir kahoge utni der allah allah kar lo, To uska Jawab ye ki Ham kab kehte ki kafir kafir ka wazifa kar lo, maqsad ye hai dil se kafir Ko kafir zarur jaano or waqt par kafir ko kafir kaha bhi jayega, Balki jo khule kafir ke kufr me shak kare wo bhi kafir, Or ye baat aqeedo me se hai, musalman ko chahiye Ki apne sahih aqeedo ki islah kare,

Allah azzawajal ne quran me bahut jagah kafir ko kafir Or munafiq ko munafiq farmaya, balki surah kafiroon Jo aksar musalman padhte hi hai, Allah ka irshad hai,
Aye mehboob tum farmao in kafiro se .. (Surah Kafiroon Para 30 Ayat 01)

Fatawa Razawiyya Jild: 14 Safah: 653 par hai,
Kafir ko zarur kafir kaha jayega,

Fatawa Razawiyya Jild: 15 Safah: :591 par hai
Shifa shareef me hai,
نکفر من لم یکفر من دان بغیر ملۃ المسلمین
من الملل اووقف فیھم اوشک

(ham har us shaks ko kafir kehte hai jo kafir ko kafir Naa kahe ya uske kufr me shak kare,

Durr E Mukhtar Jild:1 Safah: 386 من شک فی عذابہ وکفرہ فقد کفر
Jisne unke azab aur kufr me shak kiya Wo (khud) bila shubah kafir ho gya

Bahare Shariat Jild: 1 Safah: 185 par hai
Musalman ko musalman, aur kafir ko kafir janna Zaruriyat e deen se hai . qatai kafir ke kufr me shak (karna) bhi aadmi ko kafir bana deta hai
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 598
hazrat bi'dat, shirk, haram or najayiz me kya fark hai misal or tafseel se iska jawab farmaye

Jawab: 598 بسم اللہ الرحمن الرحیم
Wo etiqad ya amal jo huzoor ke zahiri zamane me naa ho, bid'at kehte hai,
Iski bahut se qism hoti hai, magar sirf do ka zikr kiya jaata hai jo aksar mash'hoor hain,

Bid'at E Hasna- deen me shuru kiye gaye naye magar jaiz kam ko kehte hai jisse musalman ka nafa ho
Misal- masjid par meenar banwana – isse musalman ko fayeda hai or ye kam mana bhi nahi

Bid'at E Sa'ia- deen me shuru kiye gaye naye magar najaiz kam jo shariat ke khilaf ya sunnat ko khatam karne wala ho.
Misal- Khutba arabi ki jagah urdu me padhna.

Shirk- Allah ki misl kisi ko bhi samajhna shirk hai, ya uski ibadat wagera me kisi ko shamil kar dena,
Misal- peer ko khuda manna

Haram- iski bhi kai aqsam hai, aur ye farz ka muqabil hota hai, yahi jis tarah farz par amal zaruri hai usi tarah haram se bachna zaruri hai,
Misal- kisi bhi farz ke khilaf karna haram hai, maslan namaz naa padhna, wagera,

Najaiz- iska istimal kai mayene me hota hai, jis kam se shariat ne mana kiya aur karahat tehrimi ki hogi ya gunah ka kaam to use najaiz keh diya jata hai, wajib ka tark bhi najaiz aur farz ka bhi, aur sunnat e moakaddah ki tark ki adat bhi najaiz,
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 599
sahib naam ke kya mayne hai

Jawab: 599 بسم اللہ الرحمن الرحیم
Sahib= YAAR, DOST, AAQA, HAKIM, SHOHAR, SHAREEF.
واللہ تعالٰی اعلم

Suwal no. 600
Shariat me qurbani ka kya hukm hai aur kaise karna chahiye,

Jawab: 600 بسم اللہ الرحمن الرحیم
Qurabni Wajib hai har sahib e nisab mard aurat par, aur, qurbani 3 din tak hi ho sakti hai, uske bad nahi,
Agar shohar qarazdar hai aur bivi par sona chandi jo nisab ko pahuche maujood ho to use aur paise naa ho to qarz lekar qurbani karwani hogi isi tarah zebar bechkar bhi,
Aur iske liye shariat ne kuchh khas janwar muai'in kiye hai,
Bahar E Shariat Jild: 3 Safah: 339 par hai

Qurbani ke janwar 3 qism ke hai, Oonth, gaye, bakri, Inki sabhi qism in janwar me shumar hai, nar mada Or bhens gaye me shumar hai, Bher, dumba bakri-bakra me shumar,

Agar yad naa ho to, DUA, Qurbani ki kisi kitab se padh li jaye, warna tasmia,(bismillah) padh kar bhi zibah kiya to zibah sahi ho jayega. Or agar padhna bhool gaya jab bhi qurbani ho jayegi or jaan kar naa padha to janwar haram, or aurat bhi qurbani kar sakti hai. or do log churi pakre to dono ko kalima padhna wajib hai.

Tez dhaar ki churu se janwar ke gale ki kuchh rage kaat dene se halal ho jayega Mustahab ye hai ki janwar ko letane se pehle churi tez kare or letane ke bad tez karna makruh hai. or har woh fel jisse janwar ko taqleef ho uske sath karna makruh hai. Gale ki chand rageh hain, unke kaatne ka naam ZAHAB hai,

(zal- ke fateh ke sath) Or us jaanwar ko jiski ye rage kaat di jaye ZABIHA aur ZIBAH kehte hai (zal- ke kasre ke sath) Jo rage zibah ke kaati jati hai wo 4 hain, 4 rago me se 3 ka kaata jaana bhi kafi hai. Or ek hi bar me poori gardan alag bhi nahi karni chahiye..

Aur behtar tariqa yahi hai ki, pehle jaanwar ko khana wagera khilaya jaye nehlaya jaye, or chhuri ko tez kar liya jaye (magar uske samne naa kiya jaye) or zameer par aram se litaya jaye, naa ghaseeta jaye, naa mara jaye, naa zameen par zor se patkha jaye. Har jaan jaan hoti hai, ye soche ki agar iski jagah ye hota to logo se kaisi ummid karta ki uspe bhi rehm ho, bas jo allah ki raah me quraban kiya jaa raha hai, uska dard bhi samjhna chahiye, or adab karna chahiye

Zibah ke waqt shor, ya hangama nahi karna chahiye, ki ye gaur karne ka muqam hai, naa ise khail tamasha banana chahiye, or ghar ke bachcho ko (jo zayda chote naa ho, or naa darte ho) to unke samne zibah karna chahiye ki bache khoon dekhe or unka dil mazboot hoga dar jata rahega, (jabki ise dekhne par qadir ho)

Hamare buzurgo ka yahi tariqa tha ki, chote bachcho se kasai ke dukan se gosht managte the puchhne par kehte the ki gosht khoon chhuri, dekhega to musalman ka bachacha darpok nahi banega balki dil se dar jaata rahega, Or hamari bhi yahi ray hai,

Oonth ke zibah me khas khyal rakhna chahiye ki log use bakre ki tarah leta kar zibah karte hai, ye makruh hai unth katne ka sahi tariqa or sunnat tariqa jo hai use nahar kehte hai yani unth ko khada karke uske gale me churi ghopi jaati hai, jise neher kehte hai, use bakre ki tarah zibah karna makruh hai, or awam me jo ye mash'hoor hai ki unth 3 jagah se kata jaata hai ye ghalat hai. magar qurbani har surat me ho jayegi..
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 601
Bhai yeh btaye ki kahte ki mehman ko ruksat karte waqt ghar ke gate ke pas chhodhna chahiye par mitti ke gharme kyu mana karte he ki koi darwaze tak chhodhne mat jana ?

Jawab: 601 بسم اللہ الرحمن الرحیم
Mehman ki rukhsati ke waqt darwaze tak sath aana SUNNAT se sabit hai aisa zarur karna chahiye, aur chahe ghar mitti ka ho ya sone chandi ka sabka yahi hukm hai, mana kisi surat nahi, ye kam ilmi aur jahalat hai,

Waqarul Fatawa Jild:1 Safa: 343 par hai
"ahkam e shariat ko quran o hadees se maloom kiya jata hai aqal se nahi jana jaa sakta"
واللہ تعالٰی أعلمُ بالصواب

Suwal no. 602
Koi shakha ye kahe ki me aaj ke din ki farz padh raha hu, or kon si ye dil me nahi to namaz hogi ?

Jawab: 602 بسم الله الرحمن الرحيم
Namaz e farz me ye niyat ke aaj ke farz padhta hu kafi nahi, jabki kisi namaz ko tey naa kare, maslan aaj ki zohar ya isha. (Bahar E Shariat Jild: 1 safa:494)
واللہ تعالٰی اعلم

Suwal no. 603
Agar koi muqtadi sajde me itni der me jaye jab tak imam sajde se uth chuka ho to kya hukm hai namaz ka

Jawab: 603 بسم الله الرحمن الرحيم
Namaz ho gai, agarche bila zarurat aisi takhir se gunahgar hua
(Fatawa Razawiyya Jild:7 Safah: 275)
واللہ تعالٰی اعلم

Suwal no. 604
kya sahib naam rakh sakte hai

Jawab: 604 بسم الله الرحمن الرحيم
Jaiz Hai, magar ye lafz SAHAB nahi balki SAHIB hota hai, (swad ke kasre ke sath) yani swad ke niche zer hai naaki upar zabar iska khyal rakhe, pichli bar apne Sahab likha tha isliye wazahat ki..

Quran me huzoor ko bhi sahib kaha gaya. Allah ta'al irshad fermata hai (Surah najm ayat 02) men,
"tumhare sahib na behke na be-rah chale"
Or fermata hai allah (surah takwir ayat:22)
"aur tumhare sahib majnu nahi"
واللہ تعالٰی اعلم

Suwal no. 605
kuchh log puchhne per apne bhatije ko apna beta kahte kya ye sahi hai ?

Jawab: 605 بسم الله الرحمن الرحيم
Ye sahi nahi hai, gair ke bete ko apna beta nahi keh sakte aur god lene ke bad bhi jo bhatije ko apna beta batate hain gunahgar hai, aur ye unki zuban ka kehna hai jabki khuda ne use unka beta nahi banaya,

Quran e pak me Allah ka irshad hai: Sureh Ahzab Ayat 4-5
"aur naa tumhare le-palako ko tumhara beta banaya, ye tumhare apne munh ka kehna hai, aur allah haq farmata hai aur wahi raah dikhata hai, uhne unke bap hi ka keh kar pukaro, ye allah ke nazdeek zyada thik hai, fir agar tumhe unke bap maloom naa ho to deen me tumhare bhai hain,

Hadis me Farmaya: من ادعی الی غیرابیہ فعلیہ لعنۃ اﷲ والملٰئکۃ والناس اجمعین لایقبل اﷲ منہ یوم القیٰمۃ صرفا ولاعدلا
jo apne bap ke siwa doosre ki taraf apne aap ko nisbat kare, is par khud ALLAH aur sab FIRISHTE aur ADAMIO ki lanat, Allah tala kal qiyamat ke din iska naa farz qubool kare naa nafil,
Fatawa Razawiyya Jild:13 Safah: 361
واللہ تعالٰی اعلم

Suwal no. 606
Yahudi ya deobndi ko chanda dena chahiye ya nahi

Jawab: 606 بسم الله الرحمن الرحيم

Agar kisi ilaqe me koi musibat aai ho, maslan, zalzala ya barish se tabahi aur waha ke gair muslim kafir pareshan hai, bachcho ko khane ke liye bhi khana nahi aur na aise me koi unka pursan e haal to is garj se wo musalman ke pas chanda jama karne aaye ki kuchh unke bachcho ko khana wagera ho jaye to yahudi ki is qism ki madad bhi jaiz hai aur kafir ki bhi, insaniyat ki madad karna islam ka tariqa e qar hai, aur agar gair muslim ya deobandi chanda apni ibadatgah ya batil deen ki tabligh ke liye mange to dena haram aur kabhi kufr bhi hoga, to nahi dena chahiye
واللہ تعالٰی اعلم

Suwal no. 607
Janab kon konse risto me shadi jayez he ?

Jawab: 607
Iski fehrist to taweel hai, apko jis rishte me puchhna hai wo arz kare, to jawab me asani hogi,
Warna kabhi aisa bhi hota hai jisse shadi haram ho bad me surat badal jati hai halal ho jati hai,
Isi tarah kabhi kisi se halal hone ke bad bhi age chal kar haram ho jati hai,
Chacha, mama, khala, wagera ke bachcho me apas me shadi jaiz hai, har gair mehram se shadi jaiz hai, jabki aur koi man'e shara naa ho, (maslan doodh ka rishta bachpan me qayam naa kar liya ho)
واللہ تعالٰی اعلم

Suwal no. 608
janab kiya blood donate kar sakte hai ?

Jawab: 608 بسم اللہ الرحمن الرحیم
Daur e hazir me apne khoon kisi zarurat mand ko dena jaiz hai, aur jo pehle iski mumaniat thi, uski kai wajeh thi, maslan pehle daur aisa purfitan naa tha, naa aisi beemariya, aur ek ye bhi har khoon doosre ke jism me nahi chadaya jaa sakta tha, kyunki (blood group match naa hone ki wajeh se) beemari aur bad jaati hai aur jaan ko khatra tha, aur bhi deegar sharai wajeh thin,
magar aaj islam ke naam par daur kharab hai aur mahool bigarne ki koshish ki jaa rahi hai, aur ek nai fiqr duniya ko di jaa rahi hai ki musalman kisi ki madad nahi karta, islam tang mazhab hai wagera wagera, aur accident wagera ki bhi kasrat hai, aur aaj science ne bhi taraqqi kar li jisse blood group ka pata chal jata hai, aur match kar ke sahi khoon sahi jism me chadaya jaa sakta hai, ab un logo ka haal jo kehte hai ki blood ka lena dena haram hai
main aise logo se DASBASTA arz karunga ki agar maan liye jye ki apke ghar me kisi ki aisi haalat ho ki khoon ki zarurat ho, aur qaum us fatwe par amal kare (jisme khoon ka dena jaiz nahi tha) to aap kya karenge, to aisi surat me ye shaks ye kahega ki MERA KHOON LE LO, to me kehta hua (tofiq e khuda se) ki agar khoon kisi ka bhi nahi liya jaa sakta to fir ISKA KAISE LIYA JAYEGA, HARAM HAR SURAT ME HARAM hoga,
magar ispar ek bar fir nazar ho ki, ISLAM TANG MAZHAB NAHI HAI, isi wajid mazhab me padosio tak ke huqooq shamil hai, chahe kafir hon, isme har tarah ki asanya hai, aur fiqh ka ek qaidah ye bhi hai "zamane ki tabdili ke sabab ahkam ki tabdili ka inkar nahi kiya jaa sakta", warna aise kai fatwe hain jo dor ke mutabiq badale hain aur aage bhi badalte rahenge, aur iska andaza is baat se lagaya jaa sakta hai, ki SUAR KHANA HARAM HAI, magar halat e naza me ulama ne SUAR KHANA FARZ QARAR DIYA"
Jab zaid ne kaha, me beemar hu, shariat ne kaha beth kar hi namaz padh le
Zaid ne kaha, me beth nahi sakta, shariat ne kaha let kar hi namaz padh le
Zaid bola, me hath per nahi hila sakta shariat ne kaha ishare se padh le,
Zaid bola me pani par qadir nahi shariat boli, tayammum se padh le,
Zaid ne kaha, me pyas se mar raha hu, pani nahi hai, magar sharab he, shariat ne kaha zarurat ke mutabiq pee le aur jan bacha le
(kehna ye chahta hu, sharaiat asani chahti hai tangi nahi,
lihaza khulasa e kalam ye hai ki, blood lena-dena jaiz hai, aur ye kaam majboori me hi kiya jaata hai,

(mere kalam ko nahi jhutlayega, magar wo jo shariat se nira jahil hoga)

واللہ تعالیٰ أعلمُ بالصـواب

Suwal no. 609
Janab Riya kise kehte hain ? Or iske dunyawi or akhrat ke nuksanaat kya hain?

Jawab: 609 بسم الله الرحمن الرحيم
Riya ke lughwi mayne DIKHAWE ke hai, aur iski tareef ye hai ki "allah ki riza ke alawa kisi aur irade se ibadat karna riyakari kehlata hai, goya ibadat se ye gharj ho ki log uski ibadat se agah ho jayen, taki wo unse mal batole, ya log uski tareef karen ya use nek adami samjhe, ya use izzat wagera den,"
Alagarz jab ibadat se maqsood riza e ilahi naa ho balki wah wah ho to riyakari hai,
Riyakari ka duniyawi to koi nuqsan mujhe yaad nahi, balki duniyawi nuqsan hota to log riya na karte riya me duniyawi fayeda hota hai tabhi log riyakari karte hai, yani shoharat ka fayeda, aur akhirat ka zarur niksan hai,
Quran E Pak Me Sureh Baqra Ayat: 264 par irashad e malike qaynat hai:
"aye iman walo apne sadqe batil naa kar do,"

Is tarha ki tafseer me Khaizul Irfan me hai:
"Jis tarah munafiq ko riza e ilahi maqsood nahi hoti weh apna maal riyakari ke liye kharch karke zaya kar deta hai"
Hadis Sunnat Ahmad me hai:
"mujhe tum par sab se zyada shirk e asgar ya dikhawe me mubtila hone ka khauf hai, allah qiyamat ke din kuchh logo ko unke amal ki jaza dete waqt irshad farmayega, ki un logo ke pas jao, jinke liye dunya me tum dikhawa karte the, aur dekho ki kya tum unke pas koi jaza pate ho"

Miraat Sharah Mishkat Jild:7 Safah: 127 par **Mufti Ahmad Yaar khan naeemi** (alahirrehma) farmate hain,
"riya ke bahut darje hai, har darje ka hukm alag hai, haz riya shirk e asgar hai, baz haram baz makruh, baz sawab, magar jab riya mutlaqan boli jaati hai to usse mamnua riya murad hoti hai,
واللہ سبحانہ و تعالی أعلمُ بالصـواب

Suwal no. 610
Wo kaun se allah ke wali the jinhone huzur gaus-e-paak rahmatullah alaih ke ane ki bisharat di thi unka naam bata dijiye wo apne waqt ke mujaddid bhi the ? Imran raaz Jazakallah

Jawab: 610 بسم الله الرحمن الرحيم
Aameen,
Mazrat ke sath, Ye group QUIZ COMPETITION ka nahi hai, aur ye suwal gair zaruri hai, naa iska AQEEDE se koi lena dena na AMAL se na IBADAT se, aise kai wali guzre hai, maslan Junaid Baghdagi aur inke siwa bhi jinhone ane ki bisharate di hain,
واللہ تعالٰی اعلم

Suwal no. 611
Hazrat bataye jinnat (achewale) kaise hote hain hote hai ya nahi agar han to kaise kahan rahte hai aur khate peete kya hai plz batawo.

Jawab: 611 بسم الله الرحمن الرحيم
"qaume jinnat par mukhtasar kalam"

G, Han jinnat hote hain inki asl hai aur iska inkar nahi kiya ja sakta, Quran e Pak me surah Jinn is par shahid aur bahut ayate qurania maujood hai, jisme jinnat ka zikr hai, aur hadiso me bhi, jisse pata chalta hai ki jinnat jaisi makhlooq bhi duniya me maujood hain, aur apna wajood rakhti hain, aur iska inkar karne wala kafir hai,

Bahar E Shariat Jild : Safah: 50 par hai,
“jinnat ke wajood ka inkar, ya fir, badi ya quwwat ka naam jinna ya shaitan rakhna kufr hai”
Yani jo kahe jinn shetan kuchh nahi hota, bure kam ka naam hi shaitan hai to kafir hai,

Quran e Malike Akbar ka farman he, Surah Azzariyat Ayat 56
“aur mene jinn aur adami itne hi liye banaye ki meri bandagi karen”

Hadis Shuab Ul Iman Me Farman E Mustafa hai:
“mujhe jinno aur insano ki taraf bheja gaya”

Umdatul Qari Sharah Sahi Al-Bukhari Jild:10 Safah: 644 par hai,
“lughat me “jinn” sitr aur khifa ko kehte hai, jin ko isilye jinnat kehte hai ki wo aam logo ki nigah se poshida hota hai,”

Jinnat Aag se paida hai, jaisa ki Quran Surah Rehman Ayat: 10 me hai
“jinn ko paida farmaya aag ki lapat se”

*Allah ne firishto ko Budh ke din, Jinnat ko Jumrat ke din aur Hazrat Adam ko juma ke din paida farmaya

Imam Jalaluddin Shuyuti Shafai Farmate hain,:
*“Shayateen jinnat hi ki naafarman qism ka naam hai, jo iblees ki aulad se hai”

Khazain ul irfan me hai:
*shaitan do qism ke hote hain, ek jinnat me se ek insan me se,”

*Iblees Tamam jinnaton ka bap hai

*jinnat ki tadad insan se 9-guna zyada hai, yani jab ek insan paida hota hai to 9 jinn paida hote hain,

*Jinnat “haddi” aur leed (gobar)” khate hai ye unka khana hai, isilye haddi se istanja karna mana hai”

*Tamam musalmano ke gharon ki chhaton par musalman jinnat rehte hain,jab ghar me dastarkhan lagaya jaata hai, ghar ke log khana khate hain, to jinn bhi chhaton se utar kar aa jate hain aur khana shuru kar dete hain, inke zariye se allah bure jinn ko bhaga deta hai,

*aksar aur beshtar jinnat najasat ki jagao par rehte hai, (ghuslkhane, toilet, kudaghar, etc.)
واللہ سبحانہ وتعالیٰ أعلمُ بالصواب

Suwal no. 612
Kya farmate hain ulama e kiram, wa muftiyan e azzam darje zel sher ke mutabiq jo kulliyat e iqbal main, Allamah Iqbal ka sher hai kya yeh sher durust hain
“junun e ishq se to khuda bhi naa bach saka iqbal
Tareef e husn e yaar me sara quran likh diya,

Jawab: 612 بسم اللہ الرحمن الرحیم
Sher, jiske mutalliq sail ne suwal puchha kufriya hai.
واللہ تعالٰی اعلم

Suwal no. 613
kya byan karte he muftiyan e shara is masale me ki. jab ham log ghar me quran khwani karwate hen to sabhi padhne wale bachche buland awaz se quran padhte he jisse kisi ka quran samjh nahi aata. kya aisa karna jaiz hai. padh sakte he ya nahi..quran o hadis ki roshni me jawab den. allah kaseer khair de.

Jawab: 613 بسم الله الرحمن الرحيم
Jab kuchh log mil kar quran padhe aur buland aawaz se padhe to is tarah padhna HARAM hai, isi tarah ye jo surat suwal me darj hai, ki quran khwani me bachche zor zor se padhte hai ye bhi HARAM hai, un bachcho ko shayad masala pata nahi hota magar, ye sunniyat ki badnaseebi hai ki unke sath aane wale madrse ke bade bachche wa huffaz bhi unhe khabar nahi karte, aur naa zaruri masale batate, aur jab kuchh log mil kar jama ho kar quran padhe to ahista padhna chahiye is tarah ki apas me awaz naa takraye, (allah amal ka jazba ata kare)
Fatawa Faiz ur Rasool Jild:1 Safah: 248 par hai,
"Quran khwani me sab logo ka buland awaz se quran shareef padhna "najaiz wa Haram hai"

Aur yahi Durr e Mukhtar wa Bahar e Shariat me hai,

Aur is mamle me aurat bhi kuchh kam nahi hai, ek tarf ye qari jo chilla chilla kar padhte hai, to dusri taraf aurate bhi ghar me is tarah padhti hai unki halaq se awaz nahi aati, chahe gali bazar me jitna shor karwa lo magar quran padhne me awaz bahar nahi aati, is tarah bhi padhne se padhne ka swab nahi milta, kam se kam inti awaz chahiye ki khud ke kan sune,
والله سبحانه و تعالى أعلمُ بالصواب

Suwal no. 614
Mera suwal hai hum khwab me paani sanp machhli wager dekhte hain to wo kaisa hai.kuchh log achha batate hai to kuchh bura.

Jawab: 614 بسم الله الرحمن الرحيم
Khwab me tafseel darkar hoti hai, maslan, sanp dekha to kaisa yani hamla karte huye ya khud se bhagte huye isi tarah pani dekha to kaisa, yani gehra, tufan ke sath ya normal, nadi ya peete huye wagera wagera, isi tarah machhli badi dekhi ya choti ek dekhi ya bahut....
To isi liye jab tak poori tafseel nahi hoti khwab ki tabeer nahi ki jaati aur ek khas baat, aap tafseel mujhe naa bheje sirf zarurat ke masail ka hal is group me bataya jata hai,
والله تعالی اعلم

Suwal no. 615
Ek shaks ki koi aulad nahi hai usne apne bhai ki aulad ko god liya hai. Is condition me wo apni biwi se dodh bhi nahi pilwa sakta to kya uski biwi se us god liye bachche ka parda hoga.

Jawab: 615 بسم الله الرحمن الرحيم
Haqiqat me wo aurat is bachche ki chachi hongi, aur shariat me chachi se parda wajib hai to puchi gai surat me agar kisi ne apne bhai ke bache (boy) ko god liya to khud maa keh laane wali aurat se uska parda hoga, ye hukm e shariat hai, aur jo kahe ki god lene ke bad ham maa ban gaye to usse doodh ka rishta qiyam karwana hoga, aur ye maa kehna khud ke munh se hai, jabki allah ne use uski maa nahi banaya Quran e pak me Allah ka irshad hai: Sureh Ahzab Ayat 4-5
"aur naa tumhare le-palako ko tumhara beta banaya, ye tumhare apne munh ka kehna hai, aur allah haq farmata hai aur wahi raah dikhata hai, uhne unke bap hi ka keh kar pukaro, ye allah ke nazdeek zyada thik hai, fir agar tumhe unke bap maloom naa ho to deen me tumhare bhai hain,

Lihaza agar is aurat ke doodh nahi utarta to ye aurat apni behen se ise doodh pilwa de, taki is aurat se is bachche ka baligh hone par parda khatam ho jaye kyunki ab wo aurat iski khala hongi aur khala se nikah haram yani parda wajib nahi, aur magar yaad rakhe is surat me bhi sirf is aurat ko ria'yat hai, magar abhi

bhi in god lene wale ki betion ka parda iss (munh bole bhai) se farz hoga, balki ye agar is god liye jaane wale (monh bole baap) ki betio se shadi karna chahe to kar sakte hai, aur gar betiya nahi to thik,

Bachcha god lene ke masail bahut pechida hai, aur aksar musalman isse waqif nahi, aur isse bachne ki ek hi surat hai ki god lene wala khud apni biwi se doodh pilwaye, taki aurat aur uski ladkion dono ke parde me riayat mile, warna kahi khud aurat ka masala aage aa jayega to kahi uski betion ka,
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 616
Hazrat kya pair pakad ke salam karna jayez hai, agar hai to kisko kisko zara tafsir se batayen

Jawab: 616 بسم اللہ الرحمن الرحیم
Musalmano me ye buri bid'at kisi surat raij nahi,
salam me ruku tak bhi jhukna kisi ke age jaiz nahi

Peron me jhuk kar salam karna ya is tarah tazeem ke liye pero tak jhuk jana HARAM hai aur ye fel kisi ko bhi jaiz nahi naa waliden ko naa murshid ko, balki salam karte waqt ruku tak jhuk jana bhi haram hai, aur isse niche jhukna bhi haram

Sharah Hidaya me hai:
ومایفعلہ بعضالجھال من الصوفیۃ بین یدی شیخھم فحرم محض اقبح البدع فینھون عن ذالک لامحالۃ
Yani: sajda jo baz jahil sufi apne peero ke age karte hain, nira Haram hai, aur sabse badtar bid'at hai, weh jabrann isse baz rakhe jayen,

Durr E Mukhtar Jild:5 Safah: 378 par hai الانحناء فی السلام الی قریب الرکوع کالسجود
Yani: Salam me ruku ke kareeb tak jhukna bhi misl e sajda hai

Ihyaul Uloom Jild:2 Safa: 124 (الانحناء عند السلام منھی عنہ) وھو عن فعل الاعاجم
Yani: salam ke waqt jhukna mana farmaya gaya aur ye majoosi (aag poojne wale) ka kam hai

Sharah (Mullah) Ali Qari Jild: 1 Safah; 274 par hai :
(لاینحنی) لان الانحناء یکرہ للسلاطین وغیرھم ولانہ صنیع اھل الکتاب
Yani: salam me naa jhuke, badshah ho ya koi, kisi ke liye jhukne ki ijazat nahi, aur wajah mumaniyat ke ye hai ki ye nasara majoosio ka fel hai

Fatawa Alamgeeri Jild:5 Safah: 369 par hai: یکرہ الانحناء عندالتحیۃ وبہ ورد النھی
Yani: salam karte huye jhuka mana hai, hadis me isse mana kiya gaya

Bahar E Shariat Jild:3 Safah: 464 par hai
"kuchh log salam karte waqt jhuk bhi jaate hain, ye jhuka agar ruku ki had tak ho to haram aur isse kam ho to makruh

Fatawa Faizur Rasool Jild:2 Safa: 491 Aur 502 par hai
"maloom hua ki salam ki niyat se bhi sajda karna jaiz nahi"
"sajda to sajda ruku tak jhukna bhi jaiz nahi"
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ ماٰب

Suwal no. 617
hazrat humne suna he ki 40 din gosht na khane se deen me khami aa jati he ye bat sahi he ya ghalat zara bataye,

Jawab: 617 بسم الله الرحمن الرحیم
Bat ghalat hai, aisa kuchh nahi koi umar bhar gosht naa khayega to bhi iman par koi fark nahi, ye wo log bate banate hai, jinhe bas khana chahiye, aur namaz ek waqt nahi padhte, namaz qaza karne se iman par farq aayega, ye haqiqat hai,
Aur ye bhi yad rakho, ki gosht ki tareef huzoor ne farmai hai, aur ise tamam khane ka sardar bataya, isme koi inkar nahi, magar gosht ki tareef kar dene se ye matlab nahi ki khana zaruri nahi, warna tareef to huzoor ne NAMAZ ki bhi bahut ki hai iska kya ?

aur koi aisa bhi naa kare ki lagatar roz hi gosht khaye aur koi aisa bhi naa kare ki bilkul hi tark kar den, yani kabhi khaye bhi magar pabandi naa kare,

Ihyaul Uloom Jild:3 Safah:292 par hai
Hazrat Ali ne Farmaya:
"jo shaks 40 din tak gosht khana chhor de, uski tabiyat aur mijaz me kharabi wa bigar paida ho jata hai, Aur jo 40 din lagatar gosht khata rahe, uska dil sakht ho jata hai"

Age **Imam Ghazali** Likhte hain:
"insan ke fizul kharach hone ke liye itna hi kafi hai, ki jis cheez ki use khwaish ho, use kha le aur har weh kam kar le, jise karne ki use hajat ho, MUNASIB YEH HAI KI GOSHT KHANE PAR HAMESHGI NAA IKHTIYAR KARE"
Age isi safah par hai:
"manqool hai: "hamesha gosht khana sharab ki chuski ki tarah ek chuski hai (yani latt hai)

Dil ka sakht ho jaane ka nuqsan ye hai ki "uske dil par nasihat asr nahi karti, gunah bhi halka lagta hai,"
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 618
hazrat kya pairon me kala (black) rang ka joota/chapple pahan sakte hain ?

Jawab: 618 بسم الله الرحمن الرحیم
Suwal bada ajeebtar hai har tarah ka joota chappal pairon me hi pehna jata hai, aur kale rang ke joote pehnne jaiz hain, magar isse fiqr badti hai, aur peele rang ke joote chappal bhi jaiz hai, aur isse fiqr kam hoti hai, to jisse mumkin ho wo peele joote chappal pehena kare, Allah ne chaha to khushhal rahega,

Tafseer E Ruhool Byan (sureh baqra ki ayat 69 ki tafseer me) me hai ki
Hazrat Ali ne farmaya:
Jo peele rang ka joota pehnega hamesha khush rahega.
والله تعالیٰ أعلمُ بالـصـواب

Suwal no. 619
hazrat kya balon main hair dye(kala rang)laga kar namaz padh sakte hain ?

Jawab: 619 بسم الله الرحمن الرحیم
Balon me kala rang lagana to HARAM hai, aur lagane wala fasiq
magar wo apni namaz padhe to uski namaz ho jayegi yani wajibul iyada naa hogi, magar imamat aise shaks ki durust naa hogi, (bagair toba kiye, aur khizab naa chutaye,)
والله تعالٰی اعلم

Suwal no. 620
Hazrat haraam aur najayez me fark kya hai barai karam tafseel se batyen

Jawab: 620 بسم الله الرحمن الرحيم
Lafz najaiz ka itlaq bahut mamnuat e shara par kar diya jaata hai, aur haram ke liye bhi kabhi kara jata hai, aur,
Haram- wo jiski mumaniat dalil e qatai se (laziman) sabit ho, ye farz ka muqabil hota hai,
Jis tarah farz ka karna zaruri hai, haram se bachna zaruri hai,
واللہ تعالٰی اعلم

Suwal no. 621
bhai 11 tarik ke kya maene hai.mera matlab 11 v shareef Se hai.?

Jawab: 621 بسم الله الرحمن الرحيم
Ek mehfil, chand ki 11 tarikh ko huzoor gaus e azam ko isal e sawab ke liye munaqid ki jati hai, jise sunni awam 11vi shareef ke naam se janti hai, 11vi shareef asl me isal e sawab hai, jo ki shariat me jaiz aur mustahab hai,
واللہ تعالٰی اعلم

Suwal no. 622
hazrat sajda sahv namaz main kis halat main wajib hai ?

Jawab: 622 بسم الله الرحمن الرحيم
Wajibat e namaz se kuchh sehwann tark hua to sajda sehev karna wajib hai, yani
Namaz me jo cheeze wajib hain, unme se agar koi cheez BHOOL se chhoot jaye to sajda sehv karna wajib hai, maslan, sureh fatiha ke bad surat ka padhna wajib hai, agar koi bhool gaya to akhir me sajda sehev kare, isi tarah aur wajib ka hukm hai, aur namaz me bahut wajib hain, magar sail ki mohabbat me kuchh arz karta hun, taaki allah inhe zyada se zyada ilm e deen sikhne ka jazba de aur inki namaz durust ho jaye kuchh wajibat arz kiye jaate hai,-
*takbir e tehrima me lafz allahu akbar hona
*sureh fatiha ki saato ayato ka padhna
*koi ek surat milana
*sureh fatiha aur surat ke bich siwaye “bismillah” ke kuchh naa padhna
*sureh fatiha ke foran bad surat milana
*sureh fatiha ke bad surat milana farz ki pehli do rakat me nafil witr ke har rakat me wajib hai
*sureh fatiha ka surat se pehle padhna wajib hai
*sureh fatiha ka ek hi bar padhna wajib hai
*sureh fatiha aur surat me bich waqfa naa karna (siwaye aameen aur tasmia)
*qirat ke foran bad ruku karna
*qauma (ruku se poori tarah kamar sidhi karke ek tasbih ki misl ruka)
*ek sajde ke bad doosra sajda hona
*sajde me (mard ko) paun ki teen ungliyo ka pet zameen par lagana
*jalsa wajib hai (do sajdo ke bich bethna, ek tasbih ki mikdar kamar sidhi karna)
*q’ada ula,
*tashahud
*foran teesri rakat ke liye khade hona
*witr me takir e qunoot aur dua (qunoot ya koi bhi)
*salam me lafz “assalamu” ka hona wajib “alaykum” sunnat hai
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 623
hazrat kiya har kaam se pehle bismillah padh sakte he. warna kaha kaha padh sakte he aur kaha nahi. tafseel ke sath jawab ata farmaye.

Jawab: 623 بسم الله الرحمن الرحيم
... بسم الله Padhne par Tafseeli Kalam
Kahi bhi ...بسم الله padhne ki 7 suraten ho sakti hai, jinka hukm alag alag hai maslan:-
1... بسم الله padhna FARZ hai:- Janwar zibah karte waqt,
2... بسم الله Padhna SUNNAT hai:- beroon e namaz kisi surat ke shuru tilawat ki ibtida ke waqt, Wuzu ke shuru men, Namaz ke har rakat ke awwal me, aur har ahm kam yani Khane peene, Hambistari wagera ke shuru me,
3... بسم الله Padhna MUSTAHAB hai:- namaz ke bahar darmiyani surat se tilwat shuru karte waqt, aur sureh tauba me bhi yahi hukm hai,
4... بسم الله padhna JAIZ Wa MUSTHASAN:- Namaz me Sureh Fatiha aur Surat ke darmiyan aur Uthte Bethte Waqt,
5... بسم الله Padhna KUFR hai:- Haram Qat'ai Kam karte waqt ... بسم الله ko Halal wa jaiz Samajh Kar padhna,
6... بسم الله Padhna HARAM hai:- Gunah ke kam ke waqt maslan Sharab Peete Waqt, chori karte waqt, ya haiz ki halat me bivi se hambistari karte waqt, aur napak shaks ko tilawat ki niyat se bhi padhna HARAM hai,
7... بسم الله Padhna MAKRUH hai:- Sureh Bar'at ke shuru me, hukka, biri, sigret peete waqt, lehsun pyaz jaisi cheeze khane ke waqt, najasat ki jagahaon par, aur isi tarah sharam gah kholte waqt,
Fatawa Faizur Rasool jild:2 safah:505-506
واللہ سبحانه وتعالى أعلمُ بالصواب

Suwal no. 624
Hazrat Quran ko choone ke or padhne ke aadab bata den mehrbari hogi Jazakallah.

Jawab: 624 بسم الله الرحمن الرحيم
Quran ko wuzu hi ki halat me chhu sakte hain, bila wuzu quran e pak ko chhoona haram hai,
Bahar e shariat Jild:1 Safah: 301 par hai,
"Agar wuzu naa ho to, namaz aur sajda e tilawat aur namaz e janaza aur quran chhone ke lye wuzu karna FARZ hai"
Isi tarah, qibla ru ho kar padha jaye, ta'awuz, tasmiah se shuru kare, aur itni awaz se ki khud ke kan sun sake, aur jab tak padha jaye jab jab dil gawara kare, aur makruh waqt me padhne se bachna chahiye, aur mumkin ho to tarjuma e kanzul iman ke sath padhe, aur kam az kam 3 ayat ki tafseer bhi padh liya kare, to iski barkate bhi shamil hongi, ان شاء الله
Bahar e Shariat Jil:1 Safah: 550 par hai
"quran dekh kar padhna zubani padhne se afzal hai ki ye dekhna bhi hai padhna bhi aur chhuna bhi, aur ye sab ibadat hai"
"mustahab yeh hai ki bawuzu qibla ru beth kar achhe kapde pehn kar tilawat kare, aur shuru tilawat me ta'awuz mustahab hai"
Safah 551 par hai:- let kar quran padhne me harj nahi, jabki paun samete ho, aur munh khula ho,

Bahar e Shariat Jild:3 Safah: 496 par hai
"quran e majeed ko nihayat achi awaz se padhna chahiye" isi me aage hai
"agar uth kar kahi jaate hain to (quran ko) band karte hai khula nahi chhorte, ye adab ki bat hai"
"quran e majeed ke adab me ye bhi hai ki, iski taraf peeth naa ki jaye, naa paun phelaye jayen,naa paun ko usse uncha kare, naa khud quran se unchi jagah par ho,
واللہ تعالٰی اعلم

Suwal no. 625
Imam ke pichhe qirat mana he to kya imam ko dohrana bhi isi hukm ke matehat he ?

Jawab: 625 بسم الله الرحمن الرحيم

Ye Dala'ile Al-QARIAH, is baat ki nishani hai,
Jama't me qirat karna bechen dilon ki pareshani hai

Mujhe suwal se itna samajh aaya ki shayad sail ye puchhna chahta hai ki imam koi surat padhe aur muqtadi koi or ye to mana hai, to kya ek jaise surat bhi dohrana mana hai, yani imam falak padhe aur muqtadi ko yaad ho to apni yad-dasht par use dohra sakta hai ya nahi (aur allah behtar janne wala hai)

G, nahi Imam ke pichhe Qirat karna Hanafi Mazhab me Jaiz nahi, fir chahe imam se judagana surat padhi jaye ya ek jaisi, dono surat me qirat karne wala paya gaya, aur baz log is waswase me mubtila hai wo samjhte hai ki, ye dekhne ke liye ki hame surat sahi yad hai ya nahi, to is niyat se padh sakte hai, jabki tilawat maqsood naa ho, magar ye qaul batil mehez hai,
(Me kehta hu, aur allah hi ki tofiq se) ki halat namaz me, har shaks par namaz ke tamam faraiz o wajibat ki ittibah lazim hai, aur har muqallid par apne mujtahid ki perwi farz, aur iske khilaf kuchh nahi, fir jab imam ke pichhe chup rehna wajib hua to zarur **surat ka padhna qasdan tark e wajib paya gaya,** aur tark e wajib haram ke kareeb hota hai, yani aisa karne wala sakht gunahgar aur is fel se baz rehna aur tauba karna bhi lazim,
Tumhe Zuban Dene wala Rab Farmata Hai. (sureh:7 Ayat:204)
"aur jab quran padha jaye to use kan laga kar SUNO, aur KHAMOSH raho ki tum par rehm ho"

Is Ayat ki Tafseer me Khazinul Irfan me hai
"Is ayat se sabit hua ki jis waqt quran padha jaye, chahe namaz me ya namaz ke bahar, us waqt sunna aur khamosh rehna wajib hai,"

Tafseer Durr e Mansoor Jild:3 Safah: 496 par hai:
"hazrat ibn e Abbas ne farmaya ye ayat farz namazo ke bare me hai, (yani jab farz namaz ke dauran quran padha jaye, to use kan laga kar suno aur khamosh raho"

Tafseer e Qurtabi Jild:4 Safah: 410 par hai
"ahle tafseer ne is par ijma kiya hai ki, isme sunne se murad namaz me quran ka sunna hai,

Tafseer e Tibyanul Quran Jild:4 Safah:515 par hai
"Hazrat ibne mas'ood ne namaz padhai, unhone logon ko imam ke sath namaz me quran padhte huye suna, jab weh namaz se farig huye to unhone kaha, abhi tak tumhari samjhdari ka waqt nahi aya ? kya abhi tak tumhe aqal nahi aai ? jab quran padha jaye to use ghaur se suno aur khamosh raho, jis tafah tumhe allah ne hukm diya, yeh hadis fuquha e ahanaf ki dalil hai, ki namaz me imam ke pichhe qirat nahi karni chahiye,"

Tafseer Siratul Jinan Jild:3 Safah: 512 par hai
"is ayat se imam ke pichhe quran padhne ki mumaniat sabit hoti hai, aur kaseer ahadees me bhi yahi hukm farmaya gaya, ki imam ke pichhe qirat naa ki jaye"

Hadis:-1 Sahi Muslim- اذ صلّیتم فاقیمواصفوفکم ثم لیؤمکم احدکم فاذاکبر فکبر واواذاقرأفانصتو
Yani: jab tum namaz me apni safe seedhi karo, fir tum me koi imamat kare, aur weh takbir kahe tum bhi takbir kaho, aur jab weh qirat kare tum chup raho,"

Hadis:-2 Tirmizi- من صلی رکعۃ لم یقرء فیھا بام القرآن فلم یصل الا ان یکون وراء الامام
Yani: jab koi rakat bagair sureh fatiha padhi, uski namaz naa hui, magar jab imam ke pichhe ho (to ho gai)"

Fatawa Razawiyya Jild:6 Safa:240 par hai

“hamare ulama e mujtahideen bil-ittifaq adam e jawaz ke qail hain, aur yahi mazhab e jamhoor sahaba o tabai’in ka hai, yaha tak ki Sahib e Hidaya ne dawa e ijma e sahab kiya hai,”

Allah Ta’ala Is mas’ale par Qaum e Sunniyat ko Qaum e Wahabiya se Aman Bakhshe
أمين هذاوالعلم عند واهب العلوم العالم بكل سرمكتوم

Suwal no. 626
Bhai me jaha par iss time rah raha hu waha par pas me koi masjid nahi he aur jo he wo deobandi he mere room-mate bhi sab deobandi hen, pas me ek masjid he jo ki wo bhi deobandi ki he me namaz ko us masjid me jata hu to apni namaz alag padhta ho par mere room -mate mere pas comments karte he batye ki mujhe jamat ke sath namaz padh kar apni khud ki namaz padhni chahiye kya karna chahiye

Jawab: 626 بسم الله الرحمن الرحيم
Puchi gai surat me apko apni namaz padhna hi farz hai, ki wabahi ke pichhe padhi gai namaz, namaz nahi hoti, Jaisa ki **Alahazrat Imam Ahle Sunnat** Fatawa Razawiyya Jild: 6, Safah: 593 Par likhte hai
“Wahabi ke pichhe namaz batil mehez hai.”

Fir isi FATAWA RAZAWIYYA Jild: 8, Safah: 452 par likhte hai,
“Wahabi ke pichhe namaz beshak najaiz mehez baatil hai”

Or aage isi FATAWA RAZAWIYYA Jild: 6, safah: 633 Par likhte hai
“Wahabi ke pichhe namaz jaiz nahi. Chahe apna ustad ho. Balki usko ustad banana hi us (sunni) ke haq me zeher e qatil hai”

aur apko allah ke liye farz namaz ada karni chahiye, aur yeh nahi dekhna chahiye ki log kya kehte hai, munafiq sadi e awwal se iman walon ko tana kaste aye hai, bas kafir aur munafiqeen ke dil par pahad dhane ke liye allah ka zikr kasrat se karna chaiye ki to bhi kahe ki tum dikhawa karte ho, ap apni namazo ki kasrat rakhe, aur apne nabi ke is farman ko bhi yad rakhen, hadis e pak me hai:

اكثروا ذكرالله حتى يقولو انه مجنون yani:“khuda ka zikr itni kasrat se karo ki log tumhe kahe ki ye majnu hai”
(yani yeh parwa naa karo ki munafiq tumhe kya kehta hai)
ummid hai ye kalam apke haq me nafa bakhsh hua hoga,
والله سبحانه وتعالی أعلمُ بالصواب

Suwal no. 627
Asslamu alaikum
Hazrat me ye puchhna chahta hu ke har namaz ki farz namaz padhne ke bad jagah badalna zaruri he ?
Mene suna he ke Jaha farz namaz ada ki wo jagah or jaha sunnat ada ki wo jagah qiyamat ke din gawah ban ke rahegi, Kya hazrat ye such he, zara tafsir se samjayye Talib e jawab

Jawab: 627 بسم الله الرحمن الرحيم
و عليكم السلام والرحمة الله
Namaz farz ada karne ke bad, jagah badalna kuchh zaruri to nahi, magar badalne me harz nahi, aur iska hukm imam aur muqtadi ko islye hai ki, agar imam namaz padh kar usi jaga apni sunnat e ada kare aur muqtadi bhi wahi maujood rahe to bad me aane wale namazi ko ye dhoka ho sakta hai ki shayad jamat qayam hai, islye kaha gaya ki kuchh jagah tabdil karni chahiye taki aane wala samajh jaye ki jamat khatam aur log apni sunnan wa nawafil ada kar rahe hain,

Aur ye jo suwal me doosra pehlu hai, ye bat bhi quran o hadis me maujood hai, balki me kehta hun ki har shaks ko sunnat padhne aur jagah tabdeel karne se pehle ye niyat bhi kar leni chahiye ki kal qiyamat me ye zameen(jahan farz padhe) aur wo zameen (jahan sunnat padhunga) bhi mere nek amal ki gawah bane,

to zarur is niyat par bhi sawab payega, aur zameen bhi gawahi degi... ki jis zameen par koi gunah ya nek kam kiya jayega wo to gawah banegi,

Tumahare liye Zameen ko Bichhona Banane wala Allah Farmata hai:
Quran surah Zilzala ayat:4 me -- “us din weh(zameen) apni khabar batayegi,”
Aur iski tafseer me Khazin ul irfan me hai ki,
“aur jo neki badi is par ki gai sab byan karegi,”

Aur Tirmizi ki hadis me hai ki farmaya huzoor ne
“har mard aurat ne jo kuchh is(zameen) par kiya, uski gawahi degi, fula din ye kiya fula din ye”

Bas ye sabit hua ki jis zameen par koi bhi nek ya bad alam kiya jaye to zameen kal gawahi degi, fir chahe namaz ho tasbih ho ya kuchh aur, (aur namaz kya hi achha amal e saleh hai)
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 628
halal janwal me dil, kalegi orjhri khane ka kya hukm he ?

Jawab: 628 بسم اللہ الرحمن الرحیم
Khana DIL aur KALEGI ka jaiz hai, aur OJHRI khana Makruh tehrimi, yani Gunah hai,

Fatawa Faizur Rasool Jild: 2 Safah: 432 Par Hai
Halal janwar ki ojhri khana makruh tehrimi kareeb haram key hai,
Age hai
“ojhri aur aaton ko tab’ai yani mubah kehne wala jahil hai”

Is kitab ke Safah: 433 par hai
Ojhri khana makruh tehrimi hai aur makruh tehrimi ka gunah haram ke missal hai,
واللہ تعالٰی اعلم

Suwal no. 629
Botle wagerah ke muh laga kar pani pia kaisa ? Meharbani krke hadees me se hawala de kisi ne suwal puchha he or hadees se hawala manga hai.

Jawab: 629 بسم اللہ الرحمن الرحیم
Awwal to ye ki daur e rasool me ye bottle jo hazir hain, thi hi nahi, to hadis me botle se munh laga kar paani peene ki mumaniat bil alfaz kaise aa sakti hai, khair,
Ham is suwal ke dalail me kuchh hadis e rasool pesh karkenge jisse ye sabit hoga ki bottle se munh laga kar paani peene ki mumaniat hadis me maujood hai,

Hadis-1- Ise Bukhari aur Muslim ne Ibne Abbas se riwayat kiya:- Ki huzoor ne mashk ke dahan(munh) se paani peene ko mana farmaya
Bukhari Jild-3 Safa:592,

Hadis-2- ise bhi Bukhari Muslim aur Tirmizi ne Abu sa’eed Khudri se Riwayat kiya:- huzoor ne mashk ke dahane ko mor kar usse paani peene ko mana farmaya;

Hadis-3- ise Ibne Maja ne Ibne Abbas se riwayat kiya:- huzoor ke mana farmane ke bad ek shaks raat me utha aur mashk ke dahane(muhn) ko paani peene ke liye mora, usme se sanp nikla.
Sahi Ibne Maja Jild:4Safah:78

Men kehta hua (allah hi ki tofiq se) ki in ahadis ko bottle toti, lote, pipe-numa jaisi cheez ke liye mumaniat par daal lana bilkul sahi hai, aur ye naa khilaf e ilm e ahadees he na mazhab e ahanaf ke khilaf, Kyunki inme mumaniat ki jo wajeh byan ki gai, usse saf hai ki, aisi har chiz se peene se mana kiya jayega, aur jo hadis me “mashkeeza” ke lafz aye wo is qaid ke sath khas bilkul nahi hai, balki us daur me kyunki mashkeeze the to isi lye, bas isse mana kiya, zahir yahi hota hai ki, ab bottle ya is jaise cheez se munh laga kar peene ki mumaniat, khilaf e hadis naa hoga balki ain hadis ke mutabik hi hoga, aur maqsood e rasool bhi zarar e jismani se bachana tha, to kya bas mashkeeze se hi sanp ya keede ka khatra hai, lote ke munh se kyun nahi ?, aur aisi hazaro ahadise hai, jisme kai cheezo ki qaid hai, magar wo daur e hazir me bhi dalail ke tor pe pesh ki jaati hai, Ulama farmate hai ki, “mufti agar daur e hazir se waqif naa ho jahil hai”

Iski sharah me Miraat Sharah Mishkat Jild:6 Safah:67 par.
“mashkeeze se munh laga kar paani naa peene ki bahut hikmaten hai, mumkin hai ki, koi zehreela keeda ho jo is tarah peene se muhn ke zariye pet me chala jaye, “

Lihaza ise har munh wali cheez maslan lote or bottle par qiyas kiya jayega, aur yahi haq hai, ki kabhi bhi achanak aisi cheez se seedhe munh laga kar paani peene se bachna chahiye, magar me is jawab ki aur sharah kar dun, ki wo bottel, jiska rang safed hota hai, ya uska munh zyada bada nahi hota ye mumaniat us bottle par lana khilaf e aql hai, kyunki jis bottel me paani saf dekha jaa sakta hai to use keeda bhi dikhai de sakta hai, is lote se peene ki mumaniat bhi usi soorat me hogi, jab lota pani ke liye istimal ho, aur jo hadis me aya ki wuzu ka paani khade ho kar pio, wo lote se munh laga kar hi piya jayega, aur isme harj nahi,
Me kehta hua (allah ki di hui tofiq se) ki jab koi shaksh wuzu karega to lote ki toti ke zariye kafi paani beh chuka hoga, aur agar koi keera ho bhi to bahar aa chuka hoga, isi lye ye fel bad wuzu farmaya gaya, naki qabl wuzu, (aur ye hikmat e hadis kisi kitab me naa hogi,)

Bahar e Shariat Jild:3 Safah: 387 par hai
“mashk ke dahane se munh laga kar paani peena makruh hai kya maloom koi nuqsan dene wali cheez halaq me chali jaye, isi tarah loote ki toti se paani peena, jabki lote ko dekh liya gaya ho ki usme koi cheez nahi hai (to fir makruh bhi nahi)

Sub’han allah, sahib e bahar e shariat ne, mere maufooq ko saf kar diya ki, dekhne ke bad peene me harj nahi. To wuzu ke bad bhi peene me harj nahi, ki is toti me agar keeda hua to wo wuzu me nikal chuka hoga, (kya hi achi misa)
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مأب

Suwal no. 630
Chane or gud ka fatiaha rakhte he wo kiske naam pe rakhte he zara jaldi batayye hazrat aaj rakhna he ?

Jawab: 630 بسم اللہ الرحمن الرحیم
Agar apko yaad ho ki kis buzurg ko ye pasand tha to unke naam ki fatiha dila do, aur yad nahi hai, aur zyada hi jaldi hai to, mere naam ki dila do, to bhi fatiha ho jayegi,
واللہ تعالٰی اعلم

Suwal no. 631
hazrat net pack dalwana Facebook, whatsapp, IMO, wagehra ladkiyon ko chalana kaisa he kya ye sab chalna gunah he

Jawab: 631 بسم اللہ الرحمن الرحیم

G, Han, agar iska ya kisi bhi social media ka istimal ghalat kam ya waqt ke israf ke liye hoga to zarur gunah hai, fir ye qaid ladki ke liye hi nahi, isme sab shamil hai, aur har israf bhi gunah hota hai, aur agar iska istilam kisi nek maqasid ke liye hai to zarur sawab payega, maslan, ilm e deen sikhne ke liye,

hadis me farmaya: نیۃ المومن خیر من عملہ (musalman ki niyat uske amal se behtar hai)

aur
Quran e Pak me tumhara RAB farmata hai, Surah 97 Ayat 07- 08
"to jo ek zarra bhar bhalai kare use dekhega" "Aur jo ek zarra bhar burai karega use dekhega."
واللہ سبحٰنہ وتعالٰی اعلم

Suwal no. 632
kya farmate hain ulama e deen wa muftiyan e shara mateen is masalah me ke SADAL KYA HOTA HAI OR SADAL JO NAMAZ ME MAKRUH HAI. TO KYA YE HUKM NAMAZ E JANAZA ME BHI HAI ?
Bil hawala irshad farmaye

Jawab: 632 بسم اللہ الرحمن الرحیم
Fatawa Razawiyya Jild:7 Safah: 386 par hai,
Asl yeh hai ki SADAL yani pehnne ke kapde ko be-pehne latkana MAKRUH TEHRIMI hai, aur isse namaz wajibul iadah,

Durr e Mukhtar Jild:1 safah: 91 par hai کرہ سدل ثوبہ وکرہ کفہ ای رفعہ ولولتراب کمشمرکم اوذیل
Yani: kapde ka latkana isi tarah kapde ka uthana bhi makruh hai, chahe keechar ki wajeh se ho, jaise koi aadmi astin aur daman utha le,

Radd ul Mohtar 1/473 par hai- حررالخیر الرملی مایفید ان الکراھۃ فیہ تحریمیۃ
Yani: Shaikh khairuddin Rumli ki ibarat is bat ki mufid hai ki, isme karahat Tehrimi hai,

Ye to sabit hua ki SADAL Mutlaqan Makruh Tehrimi hai, ab is taraf bhi ek nazr ki ye Namaz e Janaz me bhi Makruh hai ya nahi,
Me Kehta hun (aqal dene wale rab HI ki tofiq se) ki gaur karne ka mukam hai ki asl me fuquha ne sadal ko makruh tehrimi islye qarar diya ki ye pehnna kapde ka khilaf e mo'tad hai, sabhi par roshan hai, jab char diwari me padhi gai, namaz makruh tehrimi ho jati hai to uska dohrana bhi wajib qarar pata hai, aur ye bhi roshan ki namaz e janaza masjid me jaiz nahi to bich sadak par imam ka khilaf e mo'tad kapde ka istimal kyunkar makruh naa hoga, maslan imam ka logo ke samne is tarah kurta daal lena, ki usme aastin naa pehne to ye namaz (janaza ho ya ruku sujood wali) wajib ul iada hoti hai, balki Imam e Ahle Sunnat ne Fatawa Razawiyya me Farmaya "isme neeche qameez aur adm e qameez ka koi dakhal nahi, sadal sadal hi hota hai agarche qameez par ho," aur Imam ka ye qaul "pehnne ke kapde ko be-pehne latkana MAKRUH TEHRIMI he" saf bila qaid ke sath hai, warna jab kisi ruku sujood wali namaz ka alag hukm hota hai to use wajeh kiya jata hai, maslan kaha gaya, "namaz me wuzu ka tut jana namaz ko tor dega" ab isme har namaz dakhil ho gai, chahe farz ho, nafil ya janaza, aur ulama e ahanaf kapde aur balo ko morne, gurasne, lapetne, latkane, par jo hadis dal daate hai, yani
امرت ان اسجد علی سبعۃ اعضاء وان لااکف شعرا ولا ثوبارواہ الستۃ عن ابن عباس رضی اللہ تعالٰی عنھما
Yani: mujhe 7 aza par sajda karne ka hukm diya gaya hai, aur is baat ka hukm hai ki baal sametu naa kapda uthaun, is riwayat ko siha sitta ne hazrat abdullah bin abbas se riwayat kiya"

To mutlaqan ise dalil banate hai, naa ki namaz e janaza ko isse kharij karte hain, fir sahibe durr e mukhtar ne Durr e Mukhtar me farmaya hai
کل صلوۃ ادیت مع کراھۃ التحریم وجب اعادتھا
Yaani, Har wo namaz jo karaht e tehrimi ke sath Ada ki gai ho uska lotana wajib hota hai
Inka "har wo namaz" likhna hi is bat par daal hai ki isme ruku sujood wa gair e ruku sujood sab shamil hai, warna is fiqh ka qaida is tarah hoga,

“Har wo namaz jo karaht e tehrimi ke sath Ada ki gai ho uska lotana wajib hota hai magar namaz e , ,janaza me kyunki jamat wajib nahi, aur isi taqrar(ek se zyada bar padhna) NAJAIZ hai lihaza agar ye surat is namaz me pesh aye, to ek ke padhne se bhi namaz ho gai, chahe, 10 logo ne sadal kiya ho, sadal to sadal agar tamam muqtadi bhi halat e namaz e janaza me be-wuzu ho jayen, to bhi imam ki namaz kafi hai, is tarah agar aurat ki imamat me namaz jaiz nahi magar, namaz e janaza ki imamat aurat ne ki to bhi namaz e janaza ho gai, dohrane ki hajat nahi,

Fatawa Alamgiri me hai
Iske liye jamat shart nahi, ek ne bhi padh le farz ada ho jayega”

Bahar e Shariat Jild:1 Safah:826 par hai
Imam tahir naa tha to namaz fir padhen, agarche muqtadi tahir hon, kyunki JAB IMAM KI NAMAZ NAA HUI TO KISI KI NAA HUI, aur agar imam tahir tha aur muqtadi bila taharat, to namaz dohrai na jaye, ..
Agar aurat ne namaz e janaza padhai aur mardon ne iski iqtida ki to namaz lotai naa jaye, agarche mardo ki iqtida aurat ke pichhe sahi nahi, magar aurat ki namaz to hui yehi kafi hai, aur janaze ki namaz ki TAQRAR JAIZ NAHI”
واللہ تعالٰی اعلم بالصواب واللہ یرجع الیہ مآب

Suwal no. 633
kia far mate hai ualama ojhri khana kaisa he

Jawab: 633 بسم اللہ الرحمن الرحیم
Fatawa Faizur Rasool Jild: 2 Safah: 432 Par Hai
Halal janwar ki ojhri khana makruh tehrimi kareeb haram key hai,
Age hai
“ojhri aur aaton ko tab’ai yani mubah kehne wala jahil hai”

Isi kitab ke Safah: 433 par hai
Ojhri khana makruh tehrimi hai aur makruh tehrimi ka gunah haram ke missal hai,
واللہ تعالٰی اعلم

Suwal no. 634
bidati ka maana kya hai

Jawab: 634 بسم اللہ الرحمن الرحیم
Aisa shaks jo deen me koi aisi nai (new) baat nikale, jo quran o hadis ke khilaf ho ya kisi sunnat ko mitane wali ho, aise shakhs ko Bid’ati kaha jayega,
واللہ تعالٰی اعلم

Suwal no. 635
Hazrat kya koi chehra saaf karne ki dua hai jisse chehre pe noor aaye ?

Jawab: 635 بسم اللہ الرحمن الرحیم
Sureh noor ki ayat 35 ka ibtidai hissa yani اللہ نور السموات والارض tahajjud ki namaz ke bad 500 bar padh liya karo, kafi hoga.
واللہ تعالٰی اعلم

Suwal no. 636
hazrat Eid miladun-nabi ke mauke se mujhe hujur s.a.w ke bare me taqreer deni he jaha pe sabhi kaum(Hindu and christian) ke log hoge ek aise taqreer bataye jisse ham apne deen or apne Prophet ke bare me aaj ke halat se jodkar zyada tafsil se bayan kar saken. unhe bata sakun.

Jawab: 636 بسم الله الرحمن الرحیم
Jawab dene se pehle me ye zaruri samajhta hu ki sail ko uski ek badi khata se agah kiya jaye aur wo ye ki Suwal me durud ko short me (s.a.w))likha gaya hai is tarah likhna najaiz hai, baz log sirf (swad) likh dete hai, ye bhi naa chahiye, **Imam Ahmad Raza Khan Bareilvi** FATAWA RAZAVI Jild: 23 Safah: 386 par likhte hai
Huruf (ص) likhna jaiz nahi, balki صلی اللہ تعالٰی علیہ وسلم likha jaye,
to roman English me aap (alaihissalam)... likha kare. (allah amal ki tofiq de)..

ye fiqhi suwalat jawab ka group hai, aap iska jawab internet (youtube) par talash len, bahut sunni olama ki taqreer maujood hain, warna kisi bhi seerat ki kitab se seerat e mustafa byan kar den,
واللہ تعالٰی اعلم

Suwal no. 637
hazrat kya apne buzurgon ko baith kar paon chu kar salam kar sakte hain ?

Jawab: 637 بسم الله الرحمن الرحیم
Buzurgo ke paun choona kafir ki mushabihat ki bina par najaiz hai, aur salam karne ke liye ruku tak jhuk jana bhi haram aur isse zyada bhi haram, aur salam ki niyat se jhukna bhi haram,
Durr E Mukhtar Jild:5 Safah: 378 par hai الانحناء فی السلام الی قریب الرکوع کالسجود
Yani: Salam me ruku ke kareeb tak jhukna bhi misl e sajda hai

Ihyaul Uloom Jild:2 Safa: 124 (الانحناء عند السلام منهى عنه) وهو عن فعل الاعاجم
Yani: salam ke waqt jhukna mana farmaya gaya aur ye majoosi (aag poojne wale) ka kam hai

Bahar E Shariat Jild:3 Safah: 464 par hai
"kuchh log salam karte waqt jhuk bhi jaate hain, ye jhuka agar ruku ki had tak ho to haram aur isse kam ho to makruh

Fatawa Faizur Rasool Jild:2 Safa: 491 Aur 502 par hai
"maloom hua ki salam ki niyat se bhi sajda karna jaiz nahi"
"sajda to sajda ruku tak jhukna bhi jaiz nahi"

Aur maa ke qadmo ko bosa dena jaiz hai, aur ye fel mushbihat paida nahi karta ki kafir chumta nahi chhoota hai, aur choomna buzurgo ke qadamo ka bhi sunnat e sahaba se sabit hai,
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 638
hazrat kya balon me burgundy colours lagana jaiz hai ?ise laga kar namaz hogi ?

Jawab: 638 بسم الله الرحمن الرحیم
Kaala ke alawa doosra laga sakte hai, aur kisi bhi company ka laga sakta hai, jabki koi or man'e shara naa ho (maslan usme koi haram cheez ki amezish hone ka yaqeen ho), aur ise laga kar namaz ho jayegi,
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 639
Hazrat jo kafir salam karte hain kya hum uska juwab de sakte hain ?

Jawab: 639 بسم الله الرحمن الرحیم
Bahar e Shariat Jild:3 Safah:461 par hai
Kuffar ko salam naa kare, AGAR wo kare to jawab de sakta hai
MAGAR jawab me SIRF و علیکم.. keh den..

FATAWA RAZAWIYYA Jild: 22 Safah: :378 par likhte hai,
Kafir ko salam haram hai,
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 640
kya Namaz me qirat ke alfaz sahi makhraz se ada na hue to kya namaz na hui? Wajahat farmaye

Jawab: 640 بسم اللہ الرحمن الرحیم
Qirat ghalat hone ki kai surate hai, kuchh me namaz tut jayegi, jabki mayene fasid hoye aur baz suraton me namaz ho jati hai, jaisa khata fil erab (erab ki ghalati) isse namaz ho jati hai isi par fatwa hai. warna kis surat me kya ghalati hui wo byan ki jaye,

Fatawa Razawiyya Jild:6 Safah:248 par hai,
Erab me ghalati (yani: harkat, sakoon, tashdeed, takhfeef, qasra madh) ki ghalati me ulama e mutakhireen ka fatwa to ye hai ki, alal-ittilaq isse namaz nahi jaati,
فی الدرالمختار وزلۃ القاری لو فی اعراب لا تفسد وان غیر المعنی بہ یفتی
Yani: durre mukhtar me hai, qirat karne wale ki ghalati agar erab me ho to namaz fasid nahi hogi, agarche uske mayene badal jayen, is par fatwa hai"

Fatawa Alamgiri me hai
"wakf wa wasl ki ghalati koi cheez nahi, yahan tak ki agar waqf lazim par naa thehra, bura kiya magar NAMAZ NAA GAI"

Bahar e Shariat Jild:1 Safah:554 par hai
"erabi gharatian agar aisi hen jisse ma'ne na bigarte ho to mufsid nahi"
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 641
Hazrat humne suna h ki jume ke din 100 bar darood sharif padne se 80 saal ke gunah mauf ho jate he . Agar ye sahi he to kisi shaqs ne padha or dusre ke liye iske sabab ki dua ki to usko sabab milega ya nahi zara samjhayen.

Jawab: 641 بسم اللہ الرحمن الرحیم
Apne kisi bhi zikr dua amal e khair ke ka sawab kisi bhi doosre ko pahuchaya jaa sakta hai, aur ye pahuchta bhi hai,
واللہ تعالٰی اعلم

Suwal no. 642
hazrat Quraan shareef ki tilawat karte time bahut log hil hil kar tilawat karte hain kya sahi he,

Jawab: 642 بسم اللہ الرحمن الرحیم
Jaiz he, sharann is par koi kalam nahi, aur usool e tibb ke khilaf hai,
Lihaza dekhte dekhte hil hil kar quran nahi padhna chahiye, isse aankho par farq padhta hai, jab koi shaks kisi tehrir ko hilte huye dekhta hai, to isse akhon par bhi zor padhta hai, lihaza hil kar dekhte huye naa padhe, aur is tarah padh sakte hain, ki pehle koi line pehle yad kar li, ab bina dekhe hil kar hifz kar rahe he to nazar par bhi kuchh farq nahi, kyunki ye dimag se padhna hua nazar par zor naa hua, isi tarah koi kitab chalte huye, safar me, lete huye bhi padhne se bachna chahiye,
واللہ تعالٰی اعلم

Suwal no. 643
hazrat kutte ke bare main hadees main kya aaya he bahut log kutta palte hain bahut log kehte hai ki kutta ghar me aajaye to 40 din fariste nahi aate

Jawab: 643 بسم الله الرحمن الرحيم
Kutta palna jaiz nahi, aur Ye hadis sahi hai, ki, jis ghar me kutta aur jandar ki tasweer hoti hai, usme rehmat ke firishte nahi, aate, aur ye 40 din ki qaid ke sath nahi, warna to log sochenge ki 40 din bad to firishte ayenge hi, balki jab tak ye cheeze maujood ho, jab tak nahi aate, chahe 40 sal tak rakhe,
Kutta palna us surat me jaiz he, jabki shariat ne ijazat di ho, (yani rakhwali ke liye, aur koi hifazat ki doosri surat nahi, aur wo bhi bahar ki janib)
واللہ تعالٰی اعلم

Suwal no. 644
hazart mere Bhai ko problem he wo raat me lat'te hain to Kabhi kabhi un ki anaae fulne lagti he aisa lagta he sote time sanse ruk jayengi phir wo uth kar room Se baher ajate hain pehle aisa kuchh nahi tha 6 -7 mahine huye he unhe light lag gai thi kafi halt kharab thi tabhi se aisa ho gaya he hazrat kuchh bata dijiye jis se Bhai theek ho jayen.

Jawab: 644 بسم الله الرحمن الرحيم
Sheher ki kisi bade dr. se chek karwaye, aur report normal hone ke halat me, apne ilaqe me hone wale dawateislami ke haftawar ijtime me mareez shirkat kare aur bad ijtimah taweez le,
واللہ تعالٰی اعلم

Suwal no. 645
Salam, Janab Namaz me pent fold karna or aasteen chadhane Kaisa he? Jazakallah

Jawab: 645 بسم الله الرحمن الرحيم
Pent ke payenche modne se namaz makruh tehrimi hogi aur uska fir dohrana wajib hai, magar aastin (adhi kalai se kam) morne par namaz ho jayegi ise dohrane ki hajat nahi, aur jinhone aastin ko payeche par qiyas karke ye fatwa diya ki aastin ka mutlaqan morna makruh tehrimi hai, kyunki ye bhi kaf-e-sow hai, wo ghalati par hain, aur har tarah kapka morne se namaz makruh tehrimi NAHI HOTI, balki jab kapda khilaf e urf moda jaye tabhi ye hukm hoga, aur aastin ka aadhi kalai tak (yani kaff mor lena) se namaz ho jayegi, aur isse zyada (adhi astin se zyada) chadai to makruh e tehrimi aur YAHI HAQ HAI,
Is masale par ek MUFTI Sahib ko mubalgha hua, mere pas unka ek suwal-jawab aya, aur wo jawab hindustan ke bahut bade mash'hoor mufti sahib ka tha
Suwal tha- swater (jarsi) ko sardi me pehnte he wo neeche se mor lete hain, kya namaz hogi,
Jawab farmaya- Nahi hogi,
Me kehta hu (tofiq e khuda se), swetter, jo hind me pehne jaate hai, jise niche se mor liya jata hai, aur uska morna hi urf par mab-ni hai, usme namaz BILKUL DURUST HAI, warna hazaro imam bhi sardi me swetter pehnkar namaz padta hai, balki juma bhi aur eed bhi, to kya unhe namaz ka i'ada wajib hua? Hargiz nahi, kyunki is sweter ka morna khilaf e adat nahi, balkai ain e urf par mab-ni hai,
Magar kuchh ko ye mubalgha hua ki, har tarah kapda morna, morne ke hukm me hai, mgar ye ghalat hai, agar maan liya jaye ki har morna, morna hai to, wo qamees (qameez) jinke coller more hote hain, wo bhi is hukm me dakhil ho jayenge, or isse qaum e muslim ko fitne me dalne se kam naa ho ga,
Magar masale me HAQ YAHI HE KI, aastin agar adhi kalai se kam ho maslan ek bal mura hua ho to zarur namaz ho jaati hai, isse kuchh farq nahi aata, aur isse zyada me nahi, or pyeche ka ek bal bhi khilaf e muash hai, lihaza ise morne se namaz wajibul i'ada hogi,
Mgar me ye nahi kehta ki, un mufti sahib ne jankar ghalat fatwa diya, balki unse sehvan khata hui hogi, aur jiss alime e deen ne apni raay par quran o hadis se sahi fatwa diya magar ittifaq se wo ghalat nikla to us alim par gunah nahi, jaisa ki, Fatawa Razawiyya Jild:23 Safah:712 par hai
"han, agar aalim se ittifaqan bhool waqey hui ho, aur usne apni taraf se be-ehtiyati naa ki ho, aur ghalat jawab sadir hua to muakhza nahi, magar farz hai ki mutalla hote hi foran apni khata zahir kare,"

Ab is byan me ki aastin AADHI KALAI SE ZYADA ME MAKRUH TEHRIMI HOTI HAI>

Fatawa Razawiyya Jild:7 Safah: 297 par hai
(hatho ki kohni khol kar aastin upar chada kar namaz) MAKRUH TEHRIMI wajibul i'ada hogi, agar fir naa padhega to gunahgar hoga,

Imam ke is fatwe se saaf hai ki ye hukm jab hai jab kohni khuli ho aur ye jab hi mumkin hoga, jab aastin adhi kalai se zyada chadai jaye,

Bahar e Shariat Jild:1 Safah: 624 par hai
"koi aastin ADHI KALAI SE ZYADA CHADI HO (to namaz makruh tehrimi hai, warna makruh tanzihi)

Khulasa e kalam is tarah hai:
*astin ka ek bal morne se namaz ho jayegi,
*payeche ka ek bal morne se bhi namaz nahi hogi,
*sweter ko neeche se morne se namaz ho jayegi,
*har wo kapda jo jis tarah mura hua hota hai, jaise coler to isse namaz ho jaati hai
(aur allah behtar janne wala hai, kya haq hai)
واللہ سبحانہ وتعالٰی أعلمُ بالصواب

Suwal no. 646
Ye or wazahat farmaye ke ek jaisi awaz wale alfaaz me ghalati karne se ma'na bigadta he to kya is se namaz jaegi Or in alfaz ko durust karne ke liye kuchh taqeed karen. Jazakallah

Jawab: 646 بسم اللہ الرحمن الرحیم
(Ameen)
Agar aisi khata ki, ki jisse man'e badal jaye, to zarur namaz fasid ho jayegi, aur baz suraton me jabki ma'na janta hai, aur fir bhi badal diya to kafir bhi hoga,

Bahar e Shariat Jild:1 Safah:554 par hai,
"Agar aisi ghalati hui jisse ma'ne bigar gaye to namaz fasid hogi"

Aur lafzo ko badal dene ka ye matlab hota hai ki, agar koi lafz kisi aur lafz se badl diya, or mayene fasid naa ho to namaz ho jayegi, warna nahi, aur karibus-saut alfaz(ek jaisi awaz wale) huroofon ka bhi sahi tor par imtiyaz rakhe warna mana fasid hone ki surat me namaz jaati raheg,
(ت-ط -, س-ث -ص , ھ-ح -,... wagera huroof me imtiyaz chahiye,)

Durr e Mukhtar Jild:1 Safah:431 par hai
من لا یقدر علی التلفظ بحرف من الحروف کالرھمٰن الرھیم والشیتان الرجیم والآلمین وایاک نابد و ایاک نستئین السرات،انأمت فکل ذلک حکمہ مامر من بذل الجھد دائما والا فلاتصح الصلوٰۃ بہ
Yani: jo shakhs huroof e tehejji me se kisi huroof ke sahi talaffuz par qadir naa ho, maslan..الرحمن الرحیم ki jagah.. الرھمٰن الرھیم... الشیطان ki jagah ..الشیتان .. العالمین ki jagah.. الآلمین.. aur ایاک نعبد.. ki jagah..ایاک نابد ... نستعین ki jagah.نستئین .. الصراط ki jagah السرات.. انعمت ki jagah.. انأمت padhta hai to in TAMAM SURATO ME agar koi hamesha durust adaigi ki koshish ke bawajood aisa karta hai to namaz durust hogi, warna namaz durust na hogi,

Aur seekhne par jaan lara kar koshish naa ki iski khud ki namaz nahi hogi,
Fatawa Razawiyya Jild:6 Safah:262 par hai,

“ahm cheezo me se tajweed e quran seekhna bhi hai... qurra qirat ka silsila bhi huzoor tak pahuchta hai, aur ulama ne tajweed ke bagair quran padhne ko ghalat padhna qarar diya,
Fatawa Bazzariya main hei, ان اللحن حرام بلاخلاف (ghalat padhna bila-ijma haram hai)

واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 647
kabro per phool chadana kaisa ? kya sahaba ne aisa kiya hai barai karam daleel ke saath de kisi ko dena hai

Jawab: 647 بسم اللہ الرحمن الرحیم
Qabro par phool dalna jaiz hai, aur wo kaam jo sahaba ya rasool ne nahi kiya haram nahi ho jata, kisi bhi kam ke jaiz hone ke liye itna kafi hai wo shariat me mana naa ho, fir chahe use sahaba ne kia ho ya nahi, aur deobandio ki ye chal ki qabar par kya phool sahaba ne daale hai to batil hai, khud fiqh hanafi ki wo kitab jo ye bhi padhte hai, unse phool dalne ke jawaz ke fatwe maujood hai, warna sahaba ne to shadi card bhi nahi chhapwaye magar aaj jab deobandi shadi karta hai to wo kyunki chhapwata hai, aur aise hazaro kaam jo is daur me aise hai jo sahaba ne nahi kiye magar wahabi karta hai, jaise hindi bolte hain, kisi sahaba ne hindi nahi boli hogi, aur jo ye quran wahabi padhta hai, ye bhi sahaba ne nahi padhia ye kitabi printing shakl bhi us waqt nahi thi, musalman ke liye itna kaafi hai, ki jo SUNNI ULAMA NE BYAN KIYA USE HAQ JANE, aur usi par amal kare, shariat me aalim se bad-kar apni aqal naa lagaye, Allah Farmata hai “to aye logo ilm walo se puchho agar tumhe ilm nahi” kisi bhi ayat me ye nahi farmaya ki “aye logo khud alq laga liya karo, aur naa ye farmaya ki, bas wahi jaiz hai jo sahaba ne kiya baki sab haram” (allah iblees aur uski aulad (deobandi, wahabi, shia, etc..) se sunni bareilvio ko AMAAN ME RAKHE

Fatawa Alamgiri Jild:5 Safah:351 par hai وضع الورد والرياحين على القبورحسن
(Qabro par Gulab aur phoolo ka rakhna achha hai)

Radd-al Mohtar me hai انہ مادام رطبایسبح فیؤنس المیت وتنزل بذکرہ الرحمۃ
(phool jab tak tar rahe tasbeeh karta rehta hai, jisse mayyit ko uns hasil hota hai, aur uske zikr se rehmat nazil hoti hai)

Fatawa Razawiyya Jild:9 Safah:106 par hai
Phoolon ki chadar bala e kafan dalne me aslann sharann koi HARJ NAHI, balki niyat e hasan se hasan hai, jaise qabro par phool dalna, ki weh jab tak tar hai tasbih karte rehte hain, unse mayyat ka dil behelta hai aur rehmat utarti hai.
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 648
Hazrat kiya raste par paise ya koi qeemti chiz mile to uska kiya hukm he.

Jawab: 648 بسم اللہ الرحمن الرحیم
Jo saman ya paisa kisi ko padha mile use LUQTAH kehte hai, aur iska ab hukm yeh hota hai ki, jisko koi saman ya paisa mile use utha le aur, waha aspas walo dukan walo ko ailan kar de ki “mujhe kuchh saman ya raqm mili hai, agar koi talash karta aye to mere pas bhej dena” fir ye use rakhe rahe aur malik aaye to de de,, aur agar kafi arse tak koi naa aye, aur ye ummid ho ki iska malik ab ise nahi dhondhega, aur ye faqeer hai to apne istimal me laaye, agar faqeer nahi to kisi faqeer ko sadqa kar de,

Fatawa Amjadiya Jild:2 Safah:314 par hai
“luqta ka hukm amanat men hai, is par lazim hai ki keh de jo koi gumi cheez dhunghta ho, use mere pas bhej dene aur iski tareef kare, yani jahan weh cheez pai, waha aur bazaron me majmue me ailaan kare,

agar malik mil jaye use de de, warna itna zamana guzarne par ki ab zan ghalib ho jaye ki ab iska malik talash naa karega, ya weh cheez khane ya phal ki qism hai jo ghuman hone par ki ab agar rakhi rahegi to kharab ho jayegi, (aur) ye shaks khud apne sarf me laa sakta hai, agar faqeer hai, aur ghani ho to sadqa kare, kisi faqeer ko de, ... aur ghani maal e luqta ko masjid ME NAHI sarf kar sakte”
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 649
Hazrat jo ladkiyan aurte sir khol kar gle me dupatta dalti he chahe ghar me ho ya baher un ke liye hadees main kya aaya he

Jawab: 649 بسم الله الرحمن الرحيم
Jo gair mard ke samne baal ya kan wagera khol ke rakhe aur sir naa dhake to hadis me aisi aurat ke liye jahannam me jaane ki khushkhabari di gai hai, aur ghar me shohar ya bachche hai to harj nahi, magar namaz ka sa dupatta bandhe rahe to thik kya ajab ghar me kab mehman aa jaye, aur jo parda naa kare, aur uska wali uski bepardagi par raazi ho to hadis me use “dai’ius” (bharwa) kaha gaya hai, aur wo bhi jannat ki khushbu naa sunghega,
واللہ تعالٰی اعلم

Suwal no. 650
hazrat kya buzurgon ke samne betht kar unka pair chuyen, phir unke hanthon ko chum kar munh se salam karna jaiz hai ?

Jawab: 650 بسم الله الرحمن الرحيم
Pehla fel najaiz, aur baki dono jaiz aur sunnat se sabit hain, (paun chhuna najaiz, dastbosi, salam jaiz)
واللہ تعالٰی اعلم

Suwal no. 651
hazrat namaz me jo bahari khyal aa jate hain wo na aayen iske sabab kuchh Inayat farmayen ?

Jawab: 651 بسم الله الرحمن الرحيم
*is tarah namaz padho ki tum khuda ke samne ho aur khuda tumhe dekh raha hai
*warana is tarah padho ki khuda tum ko dekh raha hai
*warna is tarah padho ki ye tumhari akhir namaz hai, salam ferne ke bad maut hai, aur ise jitni achchi karke padh sakte ho to padh lo.
واللہ تعالٰی اعلم

Suwal no. 652
Hazrat kya ham kisi jaandar ki IMAGE kisi band jagah jaise, almaari, baksa attachi etc. Par main bhi nahi rakh sakte.

Jawab: 652 بسم الله الرحمن الرحيم
Jandar ki tasweer agar chipi hai to harj nahi, aur aise ghar me namaz bhi durust, magar iska fayeda kya ?
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 653
“mazkura bala kalma” hazrat ye kya he or ye kalma kahan padha jata he or poora kalma bata dijiye.

Jawab: 653 بسم الله الرحمن الرحيم
Ye koi kalima nahi, balki jaha ye line likhi thi, wahi wo kalima bhi likha hoga jiske bare me ye jumla hai,
واللہ تعالٰی اعلم

Suwal no. 654
paras patthar kiya haqiqat me hota hai quran hadis me is ka kahi zikr hai ya dosri jagah

Jawab: 654
Ye group ahle sunnat AQAID aur AMAL ki islah ke ke liye banaya gaya hai, gair zaruri suwalat ke jawabat nahi diye jaate, fir fiqhi suwal kare, jiska talluq, apki ibadat se ho, (maslan, namaz, taharat wagera).

Ek hadis ka khulasa hai:- ham us ilm se panah mangte hai, jo nafa bakhsh naa ho
واللہ تعالٰی اعلم

Suwal no. 655
kiya Qaza namaz ek waqt me dusre waqt ki namaz parh sakte hai jaise Asr me magrib ya fir dosri namaz.

Jawab: 655بسم اللہ الرحمن الرحیم
Padh sakte hai, magar makruh waqt me nahi padh sakte, makruh waqt ke aur wo makruh waqt ye hain, 1-zawal ke waqt, 2 tulu e aftab ke waqt, 3 magrib se 20 mint. Pehle tak,
asr bad qaza padh sakte hai, or jab magrib me 20-25 mnt. Reh jaye to na padhe,

Qaza namaz chupchap ada karni chahiye, naa kisi ko bataye naa kisi ke samne ada kare naa iska zikr kare, or namaz padhta rahe copy me note rakhe ki kitne din ki fajr padh li,
Or qaza namaze e jald ada karne ka ek behtareen tariqa Imam E Ahle Sunnat ne farmaya hai. (jiska khulasa is tarah hai)
Sabse asan or behtar tariqa hai ki pehle ek hi waqt ki namaz ada kare yani pehle sabhi fajr padh le fir is tarah poori hone par agli padhe, jab ki qaza namaz padhe to pehle fajr hi padhe jab tak poori naa ho jaye,
Niyat- iske do tariqe hai (jis tarah chahe padhe,
1- niyat ki maine 2 rakat namaz fajr qaza jo mujhse sabse pehle qaza hui waste allah ke......... allahu akbar
2. niyat ki maine 2 rakat namaz fajr qaza jo mujhse sabse akhri qaza hui waste allah ke......... allahu akbar
(jis waqt ki padhe wahi naam le, zohar, asr wagera) Niyat bandhte hi
Pehle sureh fatiha shuru kar de, fir surat milaye (yani sana wagera naa padhe)
Fir ruku me jaa kar 1 baar tasbih padhe, or sajde me jaa kar bhi ek bar hi tasbih padhe, isi tarah 2 takat padhe or jab salam pherne bethe to attahiyyat poori padh kar, اللھم صلی علی محمد والہor salam pher de yani bad wali dua bhi naa padhe, is tarah, farj ada karta jaye, (4 rakat wali me akhri ki do rakat me sureh fatiha naa padhe balki 3 bar سبحان اللہ kahe, or vitr me, teesri me fatiha or surat zarur padhe or tabkir keh kar, qunoot naa padhe balki 1 ya 3 bar رب اغفر لی keh le
واللہ تعالٰی اعلم وعلمہ جل مجدہ اتم واحکم

Suwal no. 656
Kya janab girgit marna kaisa he ? or kya hukm aaya he hadis me tafsir se samjaye?

Jawab: 656 بسم اللہ الرحمن الرحیم
Har taqleef dene wala janwar marna jaiz hai, aur baz ko marne ka hadis me hukm hai jaise ki girgit ko marne ke bar me, Abu Dawood me hai: اقتلوا الوزغ ولوفی جوف الكعبة (girgit ko qatl karo chahe kabe me ho)

Aur Musnad Ahmad ki hadis me hai: من قتل حية فله سبع حسنات ومن قتل وزغة فله حسنة

(jisne sanp ko mara usne 7 nekiya pai, jisne girgit ko halaq kiya uske liye ek neki hai,)
Sahi Muslim me Abu hurerah se riwayat hai ki: jo chhipkali ya girgit ko pehle zarb(hit) me maare, uske liye 100 nekiya hain, aur jo doosri zarb(hit) me mare to uske liye usse kam, aur jo teesri zarb me mare uske liye usse bhi kam)

Is ahadees e mubarka se ye pata chala ki sanp, gigit chipkali jaise muzi janwar ko kasrat ke sath marne ka hukm diya gaya hai, aur marne par sawab bhi hai, lihaza inhe jahan dekho qatl kar do.
وھُو تعالٰی أعلمُ بالصواب

Suwal no. 657
hazrat paon ko bosha dena jaiz hai ya na jaiz ?aur agar jaiz hai to kin kin k paon ko bosha se sakte hain ?

Jawab: 657 بسم اللہ الرحمن الرحیم
Amal ka daro madar niyaton par hai, jiski aap izzat karte hai, aur wo shaks qabil e ehtram hai, (yani fasiq na ho, shariat ka zabardast paband ho), aur waliden ke, aur ustad ke, aur peer ke, aur aalim ke, aur ahle bait ke, aur buzurgo ke hath paun ko bosa diya jaa sakta hai, bhai bhai ke bhi aur, biwi shohar ke bhi hath paun tazeeman choom sakti hai, (ye wo manqoolat hain jo meri nazar se guzre)
Aur paun ka bosa bhi sunnat se sabit hai, sahaba ka kaam hai)
Ise Fatawa Faizur Rasool me **Shaikh Abdul Haq Muhaddis E Dehelvi** ke hawale se naql kiya gaya,
واللہ تعالٰی اعلم

Suwal no. 658
ramzan me zakat poori ada kar di gayi hai agar koi shaks fir zakat dena chaye ramzan ke baad to de sakta hai fir ramzan Aane se us me jitna paisa gair e ramzan me diya hai wo nikal le.. kiya hukum hai...

Jawab: 658 بسم اللہ الرحمن الرحیم
Agar zakat farz ada kar di gai, to uske bad jo raqm nikali gai wo nafil hogi, aur agle sal jo zakat wajib hogi wo bache maal par hogi, jiska wo malik hai, aur isme se nafil sadqa nahi hata sakta, jaise ki ulama ne farmaya. Sal bhar sadqa kiya aur zakat ki niyat naa ki to is tarah chahe lakho rs. De chuka ho, zakat me shamil nahi,
واللہ تعالٰی اعلم

Suwal no. 659
hazrat hadish me najd kis jagah ko kaha gaya hai ?jara tafsir me bataye ?

Jawab: 659 بسم اللہ الرحمن الرحیم
Najd ke mutalliq ahadees me kuchh is tarah ka alfaz ki taqrar hai,
*weh zalzalon aur fitno ki jagah hai, wahan se shaitan ki seeng niklegi,
*fitne ki jagah yeh hai wahan se shaitan ki seeng niklegi
*fitne yahan se uthega yahan se shaitan ki seeng niklegi,
*yaha kufr ka markaz hai yahan se shaitan ki seeng niklegi
واللہ تعالٰی اعلم

Suwal no. 660
kya farmate hain ulama e deen wa muftiyan e shara mateen masalah zel me ke, kya qur an ki ayaat ko ya uske tarjame ko bewuzu likh sakte hain biddalail irshad farmayen ? Allah apke ilm ne barakat de

Jawab: 660 بسم اللہ الرحمن الرحیم
Quran e pak ko ya kisi bhi ayat bina wuzu chhuna HARAM hai aur iske chhune ke liye wuzu karna farz jaisa ki Bahar e shariat Jild:1 Safah: 301 par hai,
"Agar wuzu naa ho to, namaz aur sajda e tilawat aur namaz e janaza aur quran chhune ke lye wuzu karna FARZ hai"

Bas agar koi shakhs kisi ayat ko bator e taweez bhi kisi kagaz par likhega to zarur us kaghaz ko chhuna hoga, jiski mumaniat upar ki gai, (yani qurani ayat ko bhi nahi chhu sakta), isilye ulama ne bewuzu ka ayat ko likhne ke liye sakht parhez karwaya
واللہ تعالٰی اعلم

Suwal no. 661
Abu-jahel ka khatma kaise hua poori tafseel se samjhaiye?

Jawab: 661 بسم الله الرحمن الرحیم
Hazrat e sayyiduna Abdurrehman bin auf (radiallah anhu) farmate hain: ghazwa e badr ke din jab me mujahideen ki saf me khada tha, maine apne dayen bayen do kamsin ladke dekhe, itne me ek ne ahista se mujhse puchha “chacha jaan aap abu jahal ko pehchante hain” maine jawab diya HAN, magar tumhe usse kya kaam, usne jawab diya ki “mujhe maloom chala hai ki wo gustakh e rasool hai, Allah ki Qasm me use dekh lun to us par tut padhu, yaa to usko maar dalu ya khud mar jaunga,
Abdurrehman bin auf (radiallah anhu) Farmate hain: achanak mene dekha ki abu jahal apne sipahiyon ke beech khada hai, mene un ladko ko abu jahal ki taraf ishara karke bataya (ki wo abu jahal he), wo dono kamsin bachche talware lekar us par tut pade, aur lagatar war karke use pachhad diya, fir dono huzoor ki bargah me aye aur kaha YA RASOOL ALLAH, HAMNE ABU JAHAL KO THIKANE LAGA DIYA
Huzoor ne farmaya tum me se kisne use qatl kiya dono ne farmaya mene,

Hame in bachcho ke waqye se ye ibrat leni chahiye ki gustakhane rasool se kisi surat dua salam narmi izzat halal nahi ho sakti, balki jis tarah allah ke wali se dosti rakhna wajib hai, usi tarah munafiq aur dushman e deen se dil me hasad rakhna wajib hai aur is hasad par sawab hoga,
Ye dono kamsin bachche do bhai the, HAZRAT e (Mu’az aur Muaw’wiz)

Hazrat e Abdullah bin masood ne jaa kar lasho me dekha to abu jahal dam tor raha tha, farmate hain, mene usi ki gardam par usi ki talwar se zordar war kiya, uski gardan kat kar samne jaa giri, mene sar utha kar (bargah e risalat me leja kar) arz ki YA RASOOL ALLAH ye dushman e khuda abu jahal ka sar, huzoor ne farmaya, Allah ka shukr jisne islam aur ahle islam ko izzat bakhshi,
واللہ تعالٰی اعلم

Suwal no. 662
hazrat kya bosha dene k liye sar ko jhukana nahi padega ?

Jawab: 662 بسم الله الرحمن الرحیم
Isme harz nahi.
واللہ تعالٰی اعلم

Suwal no. 663
Ek molana masjid ke imam jo nasihat karte hain sabko ke dahez lena gunah hai. jab ki wo molana ne khud dahej liye hain . or apne ristedaron ke liye bhi kisi or se dehaz ka demand bhi kiya hain .taajub ki baat ye hai ki wo sunni hai kya inke pichhe namaz jayaz hai ? kya inke pichhe namaze janaza jayaz hai? kya inka fatiha karna jayaz hai.?

Jawab: 663 بسم الله الرحمن الرحیم
Dahez ka lena dena gunah nahi hota, balki dahez ka dena sunnat hai, magar samne wale ka dahez ki demand karna haram hai, aur agar koi khud de (or aksar hota bhi yahi hai) ki shadi matlab ek nai zindagi ki shuruat, hoti hai, to naye ghar ke liye ghar ka sara saman diya jaata hai, ise lene me koi harz nahi (jabki khud naa manga gaya ho) islye agar imam ne dahez liya to kuchh gunah nahi kiya, iske pichhe kisi bhi namaz me koi harz nahi (jabki aur koi man’e shara naa ho) thik wese hi, apne rishtedar ke liye dehez ki demand karne me kai surat ho sakti hai, jiske liye imam ki khud gawahi darkar hai, iske bagair koi hukm e shara nahi diya jaa sakta. Kyunki ye bhi ho sakta hai, ghareeb rishtedar ki shadi ke liye imam ne kisi doosre se madad ko kaha ho, to isme bhi harz nahi hota, wagaira wagaira
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 664
huzoor Ghouse aazam ne kitni shadiyan kee aur unki biwiyon ke name kya hain ? jawab inayat farmayen ajr diye jayenge ?

Jawab: 664 بسم الله الرحمن الرحيم
Shaikh Sahabuddin Suharwardi “awariful Ma’arif” me likhte hain,
“ek shakhs ne gaus e azam se puchha ya sayyidi apne nikah kyun kiya, ? Apne farmaya beshak main nikah nahi karna chahta tha, ki isse mere doosre kaamo me khalal paida ho jayega, magar huzoor (alaihissalam) ne mujhe hukm farmaya “abdul qadir tum nikah kar lo, allah ke waha har kam ka ek waqt muqarrar hai, fir jab ye waqt aya to allah ne MUJHE 4 BIVIAYA ATA KI, jinme se har ek mujse kamil mohabbat rakhti hai, (azwaj e huzoor gaus e azam)
* Sayyida Bibi Madina
* Sayyida Bibi Sadiqa
* Sayyida Bibi Mu'minah
* Sayyida Bibi Mahboobah
وھُو تعالیٰ أعلمُ بالـصـواب

Suwal no. 665
hazrat Nazd kis jagah ko kahte hain ? Kufa ko ya Riyadh ko ?

Jawab: 665 بسم الله الرحمن الرحيم
Saudi arab me najd ko 3 jagah banta gaya hai
*haa’il, * al-qassim,* Riyadh
واللہ تعالٰی اعلم

Suwal no. 666
hazrat buzurgon k mazar ko bosha dena kaisa hai ?

Jawab: 666 بسم الله الرحمن الرحيم
Be-adabi
واللہ تعالٰی اعلم

Suwal no. 667
kya dadhi ya chhati ka baal agar toot jaye to us baal ko daant se katna zaroori hai ? kya is ka koi sharai saboot hai.

Jawab: 667 بسم الله الرحمن الرحيم
Iska kuchh Sharai Saboot Mere Ilm me nahi
واللہ تعالٰی اعلم

Suwal no. 668
hazrat buzurgo ka jo urs hota hai wiladat ya wisaal se hota hai ?

Jawab: 668 بسم الله الرحمن الرحيم
Wisal ki tarikh se
واللہ تعالٰی اعلم

Suwal no. 669
Namaz me bismilah 1 bar padhi jati he ya ziyada

Jawab: 669
Ek waqt me ek bar hi padhi jaati hai, aur sureh fatiha se pehle aur kisi surat ko milane se pehle bhi padh sakte hai, Namaz ke har rakat ke awwal me bhi padh sakte hai, isi tarah. بسم الله padhna JAIZ Wa MUST’HAASAN hai Namaz me Sureh Fatiha aur Surat ke darmiyan aur Uthte Bethte Waqt,

Fatawa Faizur Rasool jild:2 safah:505-506

Suwal no. 670
hazrat taswer kaisi jayez hai ya najayez

Jawab: 670 بسم الله الرحمن الرحيم
Har gair jandar ki tasweer rakhna banwana banana sab JAIZ hai , aur har jaandar ki haram, aur jandar ki is surat me jaiz hogi, jabki itni choti ho ki zameen par rakh kar dekhne se aza ki tafseel samajh naa ati ho, ya payedan jaisi behurmati ki jagah par mojaud ho, ya fir tasweer ki shakal mita di gai ho,
واللہ تعالٰی اعلم

Suwal no. 671
aajkal jo tv mein deen ke baare mein channel hai unhe dekhna jaiz hai ya nahi agar jaiz hai to kaise aur najaiz hai to kaise barai karam rahnumai karen.

Jawab: 671 بسم الله الرحمن الرحيم
Tv par maujooda deeni chennal dekhne ki ijazat nahi hai, isme bahut kuchh khilaf e shara dikhaya jaata hai,. SIWAYE MADANI CHANNEL KE, ki ye 100% sharai progrem par ma-bni hai,
tv par aane wale program, Video ke jaiz or najaiz hone me hamare ulama ka ikhtilaf hai Or jinhone tv ko najaiz kaha unke nazdeek har qism ka Program najazi hai fir chahye deeni ho ya duniyawi Or jinhone video ko jaiz kaha to "usi surat me jaiz kaha Jab ki uspe kuchh khilaf e shara cheez naa diykhai jaati ho" Yani agar mard byan kare, naa ads ho naa aurat naa aurat ki Awaz naa bepardagi, to is "qaid ke sath wo program dekhne ki Ijazat di gai", maslan, Koi mufti sahab byan kare, yaa naat padhi jaye or aurat Koi music naa ho,
Or "mutlaqan video ke jaiz hone me kisi mufti ka fatwa nahi Ye ilzam jhutha hai", or jinhone jaiz kaha unhone sharto ke sath Jaiz kaha hai, aisa nahi ki poori tarah or har program jaiz kar diya Allah hifazat kare dilo me waswase daalne wale iblees se, (or hamare nazdeek, jaiz video jaiz hai, or unhi sharto ke sath Jo ulama ne byan ki deeni proram dekhna or Madani channel bhi dekhna jaiz) Baki aapka taqwa hai, agar aap bilkul hi tv ghar pe rakhna Nahi chahte to bahut hi achha hai, or agar aap ghar se Tv nikal nahi sakte to, zarur wo behayai hi dikhayega, To isse behtar hai, deeni program dekh liye jaye isse Ghar ke bachche aurate behayahi, naach gano se to bachenge
واللہ أعلمُ بالـصـواب

Suwal no. 672
Hazrat tahajjud ki niyat kaise ki jati he or is ke padne ka sahi tariqa kya he or kya ye aam namaz ki trah padhi jati

Jawab: 672 بسم الله الرحمن الرحيم
Tahajjud me bhi aam nafil namaz ki si niyat bandhi jayegi, ye sunnat e mustahab namaz hai,
Tahajjud ki rakat,- Kam se kam tahajjud ki 2 rakat hai or Huzoor se 8 tak sabit hain (bahare-shariat)
واللہ تعالٰی أعلمُ بالـصـواب

Suwal no. 673
Namaz Salatustasbi padne ka tariqa kya he, kaise padi jati he hazrat bata dijiye ?

Jawab: 673 بسم الله الرحمن الرحيم
Salatut-tasbih ki namaz me 300 martaba teesre Kalima ka hissa padha jata hai, jo aapko kisi bhi namaz ki Kitab me mil sakta hai, baki namaz, namaz e nafil hi Ki tarah hogi. Padhne ka tariqa ye hai. Namaz ki niyat kare fir sana padhe uske bad
15 baar tasbih (wahi teesre kalime wali)
Fir ta'wuzz tasmia (auzbillah, bismilla)
Sureh fatiha, or surat or

10 bar tasbih
Fir ruku or 3 bar ruku ki tasbih padhe uske bad fir
10 bar tasbih
Fir ruku se sar udha kar qoma ki 1 tasbih or
Fir 10 bar wahi tasbih
Fir sajda or 3 bar sajde ki tasbih or fir
10 bar wahi teesre kalime ki tasbih
Fir sajde se sar utha kar jalse me beth kar
10 bar tasbih
Fir doosrey sajde me jaye or 3 bar sajde ki tasbih or
10 bar fir tasbih

Bas ye yaad rakhe ki qiyam ki halat me surah fatiha se Pehle bhi 15 bar tasbih hai or bad me 10, or jagah 10-10 Is tarah ek rakat me 75 tasbih hogi or 4 me 300
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 674
Kiya har farz namaz ke bad ayat ul kursi pad kar dua mangna zaroori he

Jawab: 674 بسم اللہ الرحمن الرحیم
Har namaz ke bad dua karna zaruri nahi magar farz namaz ke bad dua qubool hoti hai islye tark nahi karni chahiye, aur jo dua nahi karta usse allah naraz hota hai, aur har bar dua se pehle ayat al kursi ka padhna zaruri nahi, magar awwal akhir durood zarur padhe, warna hadis e pak me hai ki (bagair durood ke) dua zameen o aasman me latki rehti hai,
واللہ تعالی اعلم

Suwal no. 675
hazrat T.V dekhna jaiz ya na jaiz ?

Jawab: 675 بسم اللہ الرحمن الرحیم
Amal ka daro-madar Niyat par hai, TV. Aur movie ke jaiz or najaiz hone me ye dekha jayega ki TV me dekha kya jaa raha hai, Agar kisi sunni alim ki taqreer, Waaz, Naat ho aur kuchh khilaf e shara naa ho to iske jawaz (jaiz hone) ki ijazat ulama ne byan farmai, iske alawa har program dekhna najaiz, yani jaiz chiz ki video jaiz aur najazi ki najaiz,
واللہ تعالی اعلم

Suwal no. 676
hazrat rizk me barkat ke liye koi wazifa batayen ?

Jawab: 676 بسم اللہ الرحمن الرحیم
Rizq me barkat karne ke liye, aur wo chiz jisse barkat khatam hoti hai, ki tafseel to bahut hai, main chand mukhtasar AMAL pesh karta hun, aap inki pabandi karen, aur ghar me aap jispar bhi qudrat rakhte hai, unse bhi iski pabandi karwaye, isi tarah jinka bachne ka hukm ho unse bache aur ghar walo ko bhi bachne ka hukm den,
-Rizq me barkat ke liye-
* kisi bhi ek namaz ke bad 30 bar SUREH FALAK apne wird me hamesha rakhe, (bivi ya samjhdar bache ho to unse bhi ispe amal ko kahen)
* khana khane se pehle aur bad me 3-3 bar gatto tak hath dhoyen, aur 3-3 bar kulli kare, yeh amal bivi bachcho se bhi sakhti se karwaye, (pehle aur bad me dono bar 3-3)
* Jum’rat de din nakhoon kata kare, (aur ghar me bhi sab ko yahi hukm den,)
* jab ghar me har waqt aye to bismillah padh kar dakhil hon, aur 1-1 bar durood aur 3 bar Sureh ikhlas padh liye kare, aur ghar walo ko salam karen,

* agar hath me anguthi nahi hai to koi bat nahi, aur pehnna chahe to sharai chandi ki miqdar ki ek anguthi AQEEQ nag ki ulte hath me pehn len,
* jab kisi se raqm len to "بسم الله" padh kar len, aur kisi ko paise den to " إِنَّا لِلهِ وَإِنَّـا إِلَيْهِ رَاجِعونَ " padh liya karen

Insha allah inpar amal agar mazbooti se kiya jaye to kabhi kisi ke samne hath daraz naa karna padhega,
Aur kuchh chize barkat ko kam karti hai, unse bhi bachna zaruri hai jaise
* namaz ki pabandi zaruri hai (qaza karne se umar or rizq me barkat chali jati hai)
* khade ko kar paani peene se ghareebi aati hai isse bache aur bachho ko bhi hidayat den,
* maghrib bad ghar me jhadu naa lagwaye,
* chirag ya mombatti ko funk se naa bujhayen,
* garm khana naa khaye, naa plet ke bich se khaye,
والله سبحانه وتعالى أعلمُ بالصواب

Suwal no. 677
Aap Jo duaayen suwal ke jawab me batate hen kya use koi padh sakta he agar wo preshani uski bhi ho ?

Jawab: 677 بسم الله الرحمن الرحيم
G, Padh sakta hai kuchh harz nahi, jabki padhne wala aqeede ka sahi sunni ho, aur namaz ki pabandi ho, haram se bachta ho, aur shariat ka paband ho, (bagair namaz kisi ka koi amal(wazifa) qubool nahi. Balki Alahazrat Imam e Ahle Sunnat Ne Farmaya:-(khulasa)
Benamazi ka Tasbih padhna uske munh par mar diya jayega (yani farz chhor kar mustahab par amal se nafa nahi)
واللہ تعالٰی اعلم

Suwal no. 678
Janab India jaise mulk me jab koi suar, Huzoor ki shaan me gushtakhi ya kuchh or fitne wali baat kare to aam aadmi ko kya karna chahiye?

Jawab: 678 بسم الله الرحمن الرحيم
F.I.R, karen, warna qanoon ke dayere me rehkar koi qadam utha sakta hai, aur hukumat islamic badshah ki ho (aur gushtakh e rasool kafir ho) to hakim par farz hai ki use qatl kar de, aur (gushtakh e rasool musalman tha) to ulama ki ek jamat ke zariye use tauba karwaye fir qatl kar de, or dafan ka hukm de, agar tauba par razi naa ho to, qatal fir bhi kare magar ab kafan dafan nahi, iske siwa, koi aam aadmin apne zaati tor se, ye kar sakta hai ki, allah se uski bure khatime ki kasrat se ro ro kar dua kare, taaki auro ko isse nasihat mile, aur jab aise khabees ki maut ho jaye ya ye jab bhi mare, to khushi ka izhar kare, magar khushi apne dil me rakhe, zahir naa kare, uske marne ki khushi me musalman ko mithai bate, khana khilaye, mithai baate, wagera wagera, aur jab tak wo zinda ho to apni har dua me uski halakat ki dua karta rahe,
واللہ تعالٰی اعلم

Suwal no. 679
agar ham apni city se bahar hen to hum namaz poori ada karenge ya nahi.

Jawab: 679 بسم الله الرحمن الرحيم
Agar apne asli sheher (watan e asli) se 92 KM bahar jaane ka irada ho or wo bhi, 15 din se kam din ke liye to musafir kehlayega aur musafir ko har 4 rakat wali farz 2 hi padhi jayengi, jabki magrib, vitr, sunnaten poori puri, Aur magar mard ko sunni jamat mile to jamat se poori namaz padh sakta hai koi harz nahi, aur jamat naa mile tanha padhe to adhi padhe yani qasr kare, yaa aurat hai to tanha adhi namaz padhegi, aur musafir ne poori padhi to gunahgar, aur isse (92 K/M se) kam doori teh kare, to shariat me musafir nahi, har namaz poori ada kare,

واللہ تعالٰی اعلم

Suwal no. 680
Hazrat kya sunnat e muaqqada or gair muaqqada namaz me kuchh farq he Ek village ke imam sahab ye batate hain ke sunnat e gair muakada ke qa'ada e oola me bhi tashahdud ke baad durood e ibraheem padna chahiye or sunnat e muaqqada me nahi padna chahiye Kya ye qaul sahi he?

Jawab: 680 بسم اللہ الرحمن الرحیم
Imam sahib ka qaul, BILKUL SAHI HE, Agar sunnt e moakaddah me tashahood ke bad jan kar durood padha to namaz nahi hogi, agar bhool se padh li to sajda sehev karna hoga, thik iske bar-aks(opposite) agar gair e moakkada me tashahood ke bad durood padhna behtar hai (magar zaruri nahi) naa bhi padhi to namaz ho jayegi aur padhnii bhi chahiye, isitarah is namaz me teesri me sana bhi padhni chahiye, (yahi sahi tariqa hai, sunnat e gair e moakadah ka)
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 681
Janab Allah ki makhlooq ke kitne qism hai(n)? Kya dev or jinn alag alag makhlooq hain ? or kya Hazrat Ali(karramAllah wajahul kareem) ka koi beta Muhammad Haneef naam ka bhi he jo insaan nahi ha, ye mehaj jahalat he ? Jawab inayat farmaye, Jazakallahu ahsanal jaza,

Jawab: 681 بسم اللہ الرحمن الرحیم
Allah ke siwaye tama cheeze makhlooq, insan, nabi, wali, dariya, asman, zameen wagera wagera, iski ginti Allah aur uska Rasool jane,
*Shaitan jinnat ki nasl se hai, ye bat sahi hai, (yani shaitan jinn hi hai alag nahi)
*Hazrat Ali ke bete ko insan naa batana jahalat hai, inhe Abul Qasim naam se bhi jana jata hai.
Or sahi naam “**Muhammad ibn al-Hanafiyyah”** he
واللہ سبحانہ وتعالی أعلمُ بالصواب

Suwal no. 682
kisi kapdhe par peshab lag jaye fir us ko Sabun se dhokar fir NAL ya tanki se pani Baha de to kya kapdha pak ho jayega ya nahi Hawala bhi inayat farmaye.

Jawab: 682 بسم اللہ الرحمن الرحیم
Paishab lage kapde ko tanki me khoob achhe se dhoya to paak ho jayega, isme tanki me 3 baar dhone ki zarurat nahi, balki behte pani ke hukm me hai, jab zan ghalib ho ki kapde par lagi najasat chali gai to aisi surat me wo PAK hai,

Bahar e Shariat Jild:1 Safah: 398 par hai
“agar najasat raqeeq,(patli behne wali, jaise sharab paishab) ho to,3 bar dhone aur 3 bar taqat se nichorne se pak ho jayega”

Yaad rahe:- ye 3-3 bar ka hukm nadi wagaira me dhona ka us waqt ka tha, tanki se dhone me 3 bar ki zarurat nahi, achi tarah dho liya kafi hai,
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 683
Hazrat me ye puchh na chahta hun ki Jab insan kuraan sharif Jab Padhta he to hilta kiyun he or dusra puchhna ye chahta hu ki ye kaha se sabit hua or jab padhe tab hilna zaruri he Plz
Talb e jawab hazrat

Jawab: 683 بسم اللہ الرحمن الرحیم

Is suwal se do din pehle kuchh sahi ghalat alfaz ki spelling batai gai thi ki, lafz "hazrat" is tarah likhte hai (jaise mene likha) naaki us tarah jaise suwal me likha hai, (aur ise likhne ki zarurat nahi, sidhe suwal kar liya karo,) doosri baat ye bat kai baar batai gai, ki lafz "quran" is tarah likhte hain, jaise mene likha, or jo suwal me likha, bahut ghalat hai, isse pata chalta hai ki sail bas apne puchhe gaye suwal padhta hoga, baki nazarandaz karta hoga, tabhi aisi khata ko dohraya jaata hai, jise 1000 bar bata diya gaya ho, (Aagar sunni musalman me amal ka jazba aa jaye to qaum sudhar jayegi, magar badnaseebi ki sikhna to chahte hai, use amal me nahi laana chahte)

Quran ko jab dekh kar padha jaye to hilna zaruri nahi, aur hilna nahi chahiye, isse akhon par zor padhta hai, ankho ka nuqsan hai, jab quran me nazar kare to bina hile padhe, aur jab koi hifz surat ya ayat padhe jise dekh kar naa padhta ho to hil kar padh sakta hai, koi harj nahi, aur sharann dono me harz nahi,
وھُو تعالیٰ أعلمُ بالصواب

Suwal no. 684
hazrat ham koi cheez yad karte hen jaise, surat ya koi dua to yad nahi hoti, bhool jate he, koi wazifa dimag ko tez karne ka bataiye, jisse dima ki quwwat bad jaye, magr chota or asan sa, koi amal,

Jawab: 684 بسم الله الرحمن الرحيم
Dimag ko tez karne ke kuchh asan amal pesh karta hun, jo ban padhe amal me layen,
*7 kishmish ke daane le kar, roz subha 7-7 bar sureh fatiha (awwal akhir durood) padh kar uspe dam kare, aur bismillah padh kar kha len, dimag tez hoga, hafiza qawi hoga,
* yaa alimu- subha nayar munh 21 padh kar paani par dam kare pee len
*har farz namaz ke bad, sar par hath rakh kar 21 bar yaa Qawiyyu padhen,
Iske siwa
*miswak karna aqal ko barata hai,
*kam ki baat ke siway, fizol bato se parhez, (hamesha) chup rehna Aqal ko badata hai,
* nek logo ke sath uthna bethna aqal ko badhata hai
* sunni aalimo ke sath mel jol (dua salam, mulaqat) aqal ko badha hai
والله سبحانه وتعالى أعلمُ بالصواب

Suwal no. 685
kya Qaeda aakhira me doorude ibraheem ka kuchh Juz padgna wajib he
hawala inayat farmaye

Jawab: 685 بسم الله الرحمن الرحيم
Namaz me koi bhi durood padhna wajib nahi, naa poora naa adha, balki sunnat hai, aur koi bhi durood padha jaye to sunnat ada ho jayegi, aur namaz bhi sahi, aur padhna durood e ibraheem ka namaz me afzal hai, wajib nahi,

Bahar e Shariat Jild:1 Safa:531 par hai
Tashahud ke bad durood padhna (sunnat hai) afazal (durood e ibrahim padhna hai)

Fatawa Razawiyya Jild:6 Safah:183 par hai
Sab duroodon se afzal durood wo hai jo namaz me muqarrar kiya gaya (durood e ibrahim)
والله تعالٰی اعلم

Suwal no. 686
Hazrat abul qasim ya Muhammad ibn al hanifiyya radi Allah anh ke mukhtasar halaat bayan kijiye. Jazakallah

Jawab: 686 بسم الله الرحمن الرحيم

Aameen,
Mere zariye is group me (apki zarurat ke masail ke mutabiq) faqat “ilm e fiqh” par kalam kiya jata hai, deen e islam ki Tarikh, ya kisi buzurg, sahabi ki, Seerat ke liye aap kisi kitab ka mutalla karen,
واللہ تعالٰی اعلم

Suwal no. 687
Allah ne dunya kis liye banai he,

Jawab: 687 بسم اللہ الرحمن الرحیم
Dunya banane ki kai wajeh hain, ise akhir ki khaiti qarar diya gaya, taki log dunya me reh kar akhirat ke liye kuchh sawab jama kare, azamane ke liye dunya aur isme nemat rakhi gai ki taki pata chale ki kaun dunya me allah or rasool ke raste ko bhool gaya, aur pata chale ki kaun, dunya me reh kar raah haq par raha, isi tarah, dunya allah ko napasandidah hai, dunya momin ke lye qaidkhana hai,
Dunya ki mazammat karte huye allah azza wajal quran me irshad farmata hai:

Sureh Fatir Ayat:05
“to aye logo beshak allah ka wada sach he, to hargiz tumhe dhoka naa de dunya ki mohabbat”

Sureh nisa ayat: 77
“tum farma do dunya ka baratna thora hai, aur dar walo ke liye akhirat achhi”
واللہ تعالٰی اعلم

Suwal no. 688
Zahid ke upar uske bhaiyo ka kafi karz hai. Aarif ne apni zakaat ki raqm zahid ko ye kah kar di ki 'isse apne bhayio ko lauta kar karza nipta lo' Kya aarif ki zaqa’at ada ho gayi.

Jawab: 688 بسم اللہ الرحمن الرحیم
Aarif ka zahid ko raqam de dene se aarif ki zakat ada ho jayegi, chahe wo zahid ko ye naa kahe, ki ye zakat hai, magar aarif ko chahiye ki wo zahid ko maal qabze me de de, aur ye shart naa rakhe ki tum isse qarz do utaro, (yani maal ka malik kar den, us maal se kya karna hai ye uski marzi hai, use qaid naa lagey ki isse qaraz hi de,) ye ho sakta hai ki bator e mashwara use zarur samjha de ki ye raqm tum rakh lo apne kam me lao, chaho to qarz ada kardo tumhari marzi he,
واللہ تعالٰی اعلم

Suwal no. 689
Hazrat, Kya English me Aasalam Alaiyekum, Subhan Allah, Masha Allah, Likh satkte hai, Ya nahi,

Jawab: 689
Arabi qurani alfazo ko roman english aur hindi rasmul khat me likhne se parhez karna chahiye, yani esa nahi likhna chahiye isse bachna chahiye, agar urdu ya arabi me nahi likh sakta to sirf “salam” hi likh de, “salam” keh dene se bhi salam ho jaayega, baki alfaz ko uski asli zubar (arabi) me hi likhe jayen,
Maslan, ان شاء اللہ, سبحان اللہ, ما شاء اللہ, Wagairah...
واللہ تعالیٰ أعلمُ بالصواب

Suwal no. 690
Hazrat mere zehen me ek sawal aaya he ke, sab nabi ? hazrat? or ye (Ahmad raza) aala hazrat kiyun ? hazrat iski tafssir bataye badi meharbani hogi, Me sunni hun kisi ne mujh se sawal kiya he, hazrat

Jawab: 690 بسم اللہ الرحمن الرحیم
Awwal to ye ki sail ne kaha (zehen/dimag) me ek suwal aya hai.. or zahir me likha ki kisi ne mujhse puchha hai, ye dono baate alag alag hain, isme kya sach aur kya jhunth hai, khuda jaane, kyunki agar

suwal khud zehen me aya to (kisi ne puchha nahi) agar kisi ne puchha hai (to apne zehen me nahi aya balki uske aya jisne puchha).. khair,

Ham unki bazm me daaman sambhaal kar bethe
Kise khabar hai koi kya Suwal kar bethe,

Ahmad Raza khana sahib ko A?la hazrat kehne ka ye matlab nahi, ki wo duniya ke saare hazaat yani wali nabi se afzal ho gaye, aisa aqeeda kufr hai, aisa zehen rakhne wala momin nahi, balki iska matlab ye hota hai ki, Ahmad Raza Muhaddis e Azam apne daur e hazir ke Saare Ulama ke sardar, or mujaddid hain, apne unke dor me bahut se hazrat the, to aap Ilm ke mamle me sabhi hazrat se afzal o ala the, isilye Ala hazrat ka laqab se ulama ne nawaza, doosri baat, kisi ka koi laqab ye sabit nahi karta ki usse nabi ki shaan ghat ti ho,
Ye khabees logo ki nazar ka farq aur dil ka hasad hai, jisne ye puchha usse aap ye puchhe ki,
*jab hamare nabi ne sare nabio ki imamat kari, aur beshak hamare nabi hi sare nabio ke imam hain, to abu hanifa ko ?imam e azam? kyun kehte ho, nabi ko sirf ?imam? abu hanifa ko ?imam e azam? halaki sabse bade imam to hamare nabi hai, unhe dunya imam e azam kyun nahi kehti,

Doosri baat ye ki, laqab kisi khas wajah se diye jaate hai, ye naam nahi hote, aur naa pukarne walo ki niyat kisi ki shan kam karna hoti hai, warna Allah ghareebo ko nawazta hai, magar moinuddin chishti ko ghareeb nawaz kaha jata hai ? to kya koi musalman ye samjhta hai, ki wo allah se zyada dete hain, nahi balki shaitan dilon me fitna paida karta hai, musalmano ko behkata hai,
والله سبحانه وتعالى أعلمُ بالصواب

Suwal no. 691
sood lena or dena kis halat me jaiz he or kis halat me haram he

Jawab: 691 بسم الله الرحمن الرحيم
Sood lena dene mutlaqan haram hai, aur agar kisi ko aisi sakht zarurat pesh aye ki, kahi se paise ka intizam naa ho, aur naa karz mile naa udhar, na koi rishtedar madad kare naa dost, aur koi zariya nazar naa aye to, aur bas ek rah sood par raqam lena ho to, iske haq me zaruratan lena jaiz hoga, magar dene wala gunahgar hoga,
واللہ تعالٰی اعلم

Suwal no. 692
Hazrat khana khane ka sahi tariqa kya he or roti ke kitne tukde kar ke khane chahiye.

Jawab: 692 بسم الله الرحمن الرحيم
Is suwal me mujhe aisa mehsus hua ki kisi ne puchh liya ho “hazrat zeher kha kar kaise zinda raha jaye” Khana khane ka sahi tariqa ye hai, ki khana khaya hi naa jaye, balki dekh kar rakh diya jaye, khaana khane ke bahut nuqsan hai, agar koi aisa nahi kar sakta to, rat me bas ek ek roti khaa liya kare, warna adhi roti dophar or adhi sham ko khaye bas yahi sahi tariqa hai, or zyada khana chahta hai to “kafan sath rakhe or pet bhar ke khaye”

Khane me sunnat or adab
* khana bismillah se shuru kare,
* khane se pehle 3-3 bar kalai tak hath dhoye or kulli kare
* laal dastarkhwan par khaye ye sunnat ha
* khane se pehle namak ek chutki khaye,
* aur paani peiye fir khaye, bad me paani NAA PIYE
* 3 ungali se khaye ye sunnat, 4 ya 5 ungali se naa khaye ise jahil ka tariqa kaha gaya aur lalchio ka
* roti ko salan ki plate ke upar tore, (taki use zarre plet me gire)

* roti dono hath se tore, apne aage se khaye, aur plet ko poori saf kare,
* khane ke bad bhi ek chutki namak khaye, plet ko saf kare, chate , usme pani dal kar piye ye sunnate hain
* khane se pehle jo hath dhoye USE NAA PUCHHNA SUNNAT HAI
* khana kha kar hath dho kar POCHH lena sunnat fir chehre pe ferna sunnat hai
* kha kar, pehle dasrtarkhwan uthne de sunnat yahi hai, bad me khud uthe, (magar aajkal log kha kha kar uth jaate hai aur dastrkhwan bad me uthaya jaata hai ye sunnat ke khilaf hai)
* khana kha kar 3 ungalia ko 3-3 bar chate, sunnat hai , aur pehle bich ki fir shahadat ki fir angutha ye tarkib bhi sunnat he,
* kha kar allah ki hamd kare shukr kare,

(magar ye yaad rahe khana khane ke bahut nuqsaan hain, aur naa khane ya bhooke rehne ke bahut fayede, isilye pet bhar kar naa khaye, balki zaruratan adhi ya 1 roti khaa len kafi hai,)
واللہ تعالیٰ أعلمُ بالـصـواب

Suwal no. 693
Hazrat, Hamare Aaqa rahmatul aalami ki paidaish aur wafat ki tarikh batayen ? plz tafsil se ?

Jawab: 693 بسم اللہ الرحمن الرحیم
PAIDAISH-
Huzoor ki Paidaish 12 rabi ul awwal, peer shareef ke din hui,
Alahazrat Imam e Ahle Sunnat Fatawa Razawiyya Jild:26 Safah:408 par tehrir farmate hai
Rajab, safar, rabul ul awwal muharram, ramazan, sab kuchh kaha gaya, aur SAHI wa mash'hoor qaul Rabi ul awwal hai,

Madarijun naboowat Jild:2 Safah: 14 par hai مشہورآنست کہ درربیع الاول بود
Yani: "Mash'hoor yeh hai ki wiladat wa sa'adat maah e rabi ul awwal shareef me hui

Al mawahibul laduniya me hai: وھوقول جمہورالعلماء (aur weh jamhoor ulama ka qaul he)
فی شہرربیع الاول علی الصحیح (sahi qaul ke mutabiq rabiul awwal me hai)

Allama Ibn e Zauji ne Nasimul Riyaz Me naql kiya اتفقوا علی انہ ولد یوم الاثنین فی شھر ربیع الاول
Yani:- is par ulama mutaffiq hain ki aap mah e rabi ul awwal peer ke din paida huye

WAFAT-
Hazrat Ali se riwayat hai ki farmate hai:
قال مات رسول اللہ صلی اللہ تعالٰی علیہ وسلم یوم الاثنین لاثنتی عشرۃ مضت من ربیع الاول
Yani: huzoor ki wafat shareef roz do shambha (peer) ke din 12 rabiul awwal ko hui

Sharah Laduniya me **Allama Zarqani** Farmate hai:
الذی عند ابن اسحٰق والجمہور انہ صلی اللہ تعالٰی علیہ وسلم مات لاثنتی عشرۃ لیلۃ خلت من شھر ربیع الاول
Yani: huzoor ka wisal shareef mah e rabi ul awwal ki 12wi tarikh ko hua,
واللہ سبحانہ وتعالی أعلمُ بالـصواب

Suwal no. 694
hazrat kya deobandi bhi Imame aazam ke muqallid hain ?

Jawab: 694 بسم اللہ الرحمن الرحیم
G, han Deobandi hazraat bhi Imam aazam ke Muqallid hain,
واللہ تعالٰی اعلم

Suwal no. 695
Hazrat koi naya kaam chalu karne se pahle konsi duaa padhe ya konsi surat padhe take mera kaam aasani se aasan ho jaye or koi taklif na ho plz hazrat ? Talb e jawab

Jawab: 695 بسم الله الرحمن الرحيم
Farman e Mustafa, صلی الله تعالی علیہ وسلم (Tafseer Durr e Mansoor me hai)
"jo bhi aham kaam بسم الله الرحمن الرحيم ke sath shuru nahi kiya jaata wo adhura reh jata hai,
و الله تعالٰی اعلم

Suwal no. 696
Hazrat juma ke din 2 rakat wajib padhne ke bad bahut se log sunnat nahi padhte kya un logo ki namaz ho jayegi or jo sunnat nahi padhta un logo ke liye kya hukm aaya he hadis me Talib e jawab

Jawab: 696 بسم الله الرحمن الرحيم
Juma padh lene se juma ada ho jayega, magar sunnat e moakkada ko tark karne wala gunah gar hai, jabki bila ujr e sharai ho, fir chahe jume ki sunnat ho ya zohar ya maghrib, jo sunnat e moakkadah hai, unke tark ki aadat banane wala, FASIK, JAHANNAM KA HAQDAR, SAKHT GUNAHGAR, OR ISKI GAWAHI QUBOOL NAHI, aur Huzoor ki SHAFAT SE BHI MEHRUM RAHEGA,

Bahar e Shariat Jild:1 Safah: 662 par hai
Sunnate kuchh moakkada hai, ki shariat me is par takeed aai , bina wajeh ek baar bhi tark kare to malamat hai aur tark ki aadat kare to FASIK mardood asshahadat(iski gawahi qubool nahi) jahannam ka haq dar,
Aur baaz aimma ne kaha ki woh gumrah thehraya jayega, chahe iska gunah wajib ke tark se kam hai, mazallah shafat se mehroom ho jayega,
Hadis me hai: jo meri sunnat ko tark karega, use meri shafaat naa milegi,
والله سبحانه وتعالى أعلمُ بالصواب

Suwal no. 697
Hazrat Shariat aur hadees me kya fark hai ?

Jawab: 697 بسم الله الرحمن الرحيم
Kuchh fark nahi dono ek hi cheez ko keh sakte hai,
Shariat-islam ke qanoon ko kehte hai,
Hadis-nabi ke qaul fel taqreer ko kehte hai, aur nabi ka farman hi shariat hota hai
و الله تعالٰی اعلم

Suwal no. 698
Hazrat Kitab "Bahare shariat" aur "kanoone shariat" me kya fark hai ?

Jawab: 698 بسم الله الرحمن الرحيم
Sunni hanafi mazhab ki motabar kitab BAHAR E SHARIAT hai, jo hazaro safahat ke sath 20 vol par mushtamil hai, (mera tajriba hai ki) Qanoon e shariat, ek choti kitab hai, jo qareeb 500 pages ki hai, ye bahar e shariat se khas khas masail naqal kar ke banai gai hai, aur awam ke liye fayede mand hai, kyunki har shaks BAHAR E SHARIAT NAHI PADH SAKTA, magar kuchh had tak qanoon e shariat ka mutala kare to zarurat ke masail jaan sakta hai,
و الله تعالٰی اعلم

Suwal no. 699
Hazrat Tarakki aur khushali ke liye kaun si anguthi kaun si ungali me pahan sakte hai Anguthi pahanane se pahle kya kuchh padh kar pahan sakte hai ya aise hi

Jawab: 699 بسم اللہ الرحمن الرحیم
Mard ko Sharai chandi ke wazn wali ek, anghuthi, pehnne ki ijazat hai, aur aurat ko sona chandi dono ki, Aap "aqeeq" nag ki anghuthi pehn len, suwal me jo masail hai hal ho jayenge, aur ise ulte hath me pehne, chhoti ungali ki barabar wali me, <jisme log aksar pehnte he> (aur beech wali aur shahadat ki ungali me anguthi pehnne se hadis me mana kiya gaya hai),
واللہ تعالٰی اعلم

Suwal no. 700
agar koi insaan kutte ka baccha huzur ki shaan me kuchh mazallah ghalat kahe to kya karna chahiye ?

Jawab: 700 بسم اللہ الرحمن الرحیم
Agar wo sach me insan hai to kutte ka bachcha nahi aur kutta hai to insan nahi ye dono makhlooq alag alag hai, nabi ki shan me ghustakhi karne wala, kutte se badtar hai, use kutta naa kaha jaye kyunki kutta aur koi aur janwar har nabi ki tazeem karta hai, fir aise kafir ko kutta kehkar kutte ko taqleef naa di jaye, Qanun ke dayere me reh kar qadam uthane ki ziddo zehed karni chahiye, yaha tak ki use fasi kar di jaye, agar ye mumkin naa ho to, qaid karwaya jaye, aur har namaz me aise kafir ki maut ki kasrat se dua kare, aur jab uski maut ki khabar aye ya qaid karne ki khabar aaye to khush ho, meethai bante, musalman ko uski maut ki khushi me khana khilaye, aur apni mohabbat ka izhar kare, ki (ya rasool allah, ham apke gustakh se naakhush aur aise khabees ki maut se bahut khush hai) taki huzoor is mohabbat par apko nawaze, aur yahi amal e buzurgane deen tha, Main kehta hu ki agar aisa khabees faasi paa jaye to musalman par lazim hai ki poore mulk me khushi ka izhar kare taaki doosre khabeeso ko ibrat ho ki musalman apni nabi ki khatir jeeta aur marta hai, aur ye bhi nabi ki iazzat se zyada musalman ko kuchh pyara nahi, aur ye kafir aage isse baz aye,
واللہ تعالٰی اعلم

Allah Ke Fazl Se
Pehli Jild Bhi Muqammal Hui
ماشاء اللہ لاقوۃ الا باللہ

Dua e Khair me Yaad Rakhen, -
Suwalat 701 se, Aage ke Suwal Jawab,
Masail e Shariat Jild 2, me mulahaza farmaye,

Sabhi Se Talib e Dua e **MAGHFIRAT**
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Website: www.smswarsi.com)
www.youtube.com/MasaileShariat

Ye Aabru "RAZA" Tera Daman e Tar Ki Hai...